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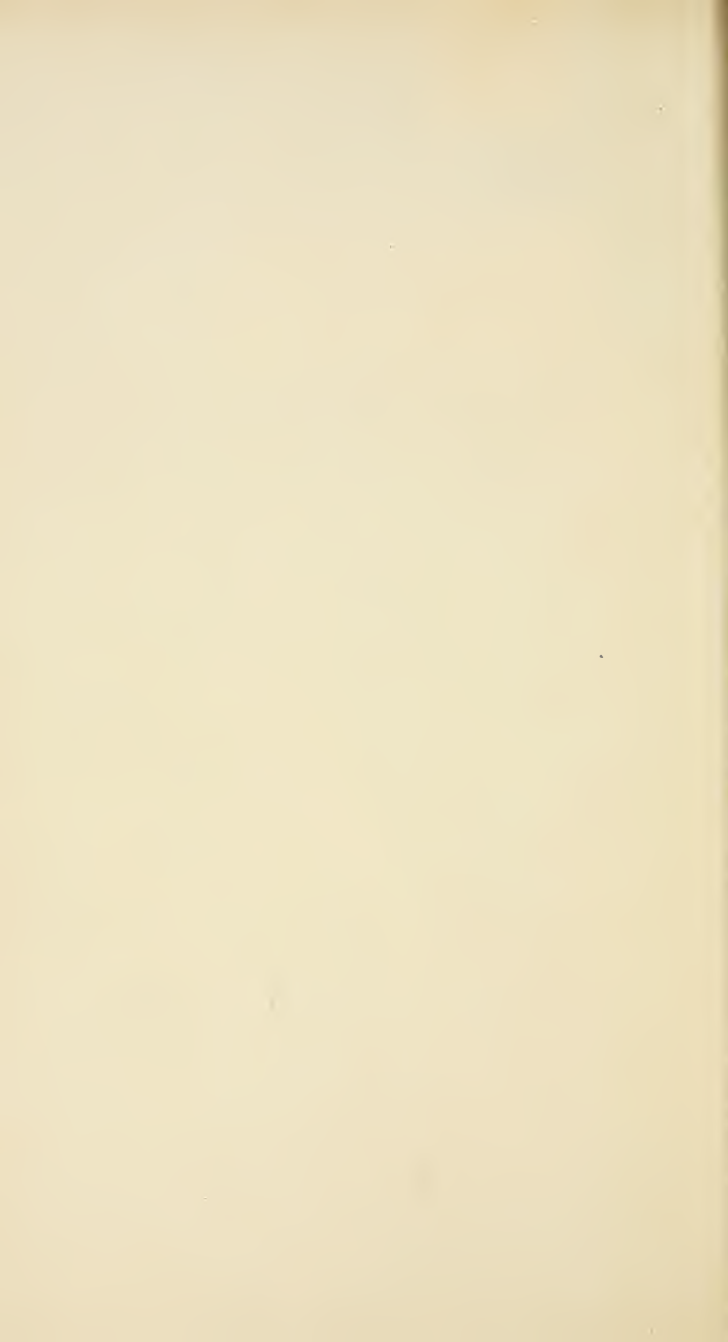


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PORT ACCOUNT OF THE HISTORICAL  
DEVELOPMENT AND PRESENT POSITION  
RUSSIAN ORTHODOX MISSIONS



A SHORT ACCOUNT OF THE HISTORICAL  
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RUSSIAN ORTHODOX  
MISSIONS

BY

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## PREFACE

IN publishing the present little book, I consider it necessary to introduce it in a few words by way of preface.

During the nearly thirty-three years of my ministry in Orthodox Churches abroad, of which I have passed twenty-six in the capacity of Superior of the Russian Church in London, representatives of both the Protestant and Roman Catholic Churches have constantly come to me with the most diverse questions respecting our Orthodox Eastern Church. As far as my knowledge and the time left free from my ministerial duties would allow, I have always endeavoured to give my questioners the fullest and most substantial replies.

The questions proposed repeatedly referred to our missions. Moreover, I have noticed during the lengthy period of my life beyond the frontiers of Russia, that the substance of these questions has gradually taken a different form. At first I used to be asked: 'Of course you have not yet

any missions, any more than you had in former times?' Then: 'Is it true that you have established some sort of mission in Japan?' Further on: 'It seems that you have missions of some sort in Siberia?' Still further: 'Could you not give us some precise statistics as to the number of conversions in your missions?' And finally: 'What is your opinion—would it not be better for us to close our mission in Japan, in order not to hinder the regular growth of your mission, especially as our Church aims at reunion with yours?' It is evident how the questions gradually took a different form in accordance with the spread of information concerning the working of our missions appearing in the pages of the periodical press.

Two years and a half ago a well-known Anglican theologian applied to me with the request to indicate to him some sources of information through which he might become acquainted with the working of our mission in Japan. 'In the English language,' wrote he, 'there is no such information to be found, and I cannot read Russian. I should therefore be greatly obliged if you would indicate to me some such works, either in the French or German language.' As I could not tell him of any such



book in either language, I myself offered to write a short article in English on the subject that interested the theologian in question, and to publish it in one of the contemporary English magazines. The article was actually written and printed in the *Church Times* of the 14th December 1900.

Just two years ago, a much-esteemed theological magazine, published in the United States of America, became interested in the subject of our missions, and the editor applied to the Chief Procurator of the Most Holy Synod, Mr. C. P. Pobedonostzeff, with the request to tell him of some person who could write a short article for his magazine in the English language. Mr. Pobedonostzeff was pleased to mention my name, and I gladly undertook the work proposed to me, but very soon became convinced that my task far exceeded the limits of a simple magazine article. However much I endeavoured to shorten and condense my account, it grew of itself beyond the extent of an article, and became transformed into a separate little book.

Having originally intended my sketch to appear in a magazine, I did not consider it advisable to encumber it with a mass of learned references. I now leave it in the form in which

it was first written, in order not to overburden the reader, for whom it would be hardly possible to verify the sources of my information, which are only published in Russian. I must nevertheless observe, that the whole of my little book has been written after the most careful study of the facts of the matter and the most attentive verification of the statistical *data* given in the Reports of the Chief Procurator of the Most Holy Synod, in the yearly reports of the Orthodox Missionary Society, and the reports of individual missions and missionary establishments. I venture to affirm that each one of my propositions and each of my *data* can be verified at their primary sources.

The contents of my little work hardly require any explanation. At one time the enemies of Orthodoxy gave currency to the assertion that the Orthodox Eastern Church never had and has not now any missions, that she is in a state of stagnation and backwardness, and is therefore on the brink of destruction. The reader can judge for himself how far these assertions are just.

EUGENE SMIRNOFF.

LONDON, *March* 25, 1903.

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# RUSSIAN MISSIONS

## CHAPTER I

THE first Russian missionaries were the colonist-monks. These have left their mark upon the entire history of the Russian Church, have rendered a great service to Russia, and have continued to exist down to the present time. They made their appearance in Russia immediately after the introduction of Christianity, and exactly responded to the natural characteristics of the Russian people, who had assimilated the Christian faith they had received from the East, with its renunciation of the world and its temptations.

In search of religious exercises the colonist-monks went into the forests and there settled near rivers and lakes. The hollows of trees, mud-huts, or hastily knocked-up log-cabins served them as habitations. In places where two or three monks lived together the beginnings sprung up of a future monastery, in which the whole order of life was regulated in accordance with monastic rule; as soon as possible a simple church was built, and a monk in priest's order appeared for the regular celebration of divine service. The life of the monks was passed in unceasing prayer, fasting, and labour. Settling down amongst the



numerous wild Finnish tribes, with which all the northern part of European Russia was at that time peopled, they enlightened the surrounding heathen, with whom they came into contact, with the light of Christ's teaching, baptized, induced them to settle down near their own habitations, taught them to make clearings in the forest, to cultivate the earth, to build dwellings and canoes, to make nets, catch fish, etc.—in short, they turned the wild nomad tribes into settlers. In the course of time the first habitation grew into a regular monastery, and the settlements round it into an entire town; it was thus that more than a few towns sprang up in northern Russia, for instance: Oustiug, Vetluga, Kashin, etc. Under less favourable circumstances the foundation became a parish church, around which grew up a real Russian village. By teaching the natives to contend with nature and to organise their humble mode of life, the colonist-monk was in the full sense of the word their guide, not only from a religious and moral, but also from a civil point of view. From him the native learned the living, colloquial Russian language, love for the Church and her services, ceremonies and fasts, a moral form of family and social life, the habit of work, etc.; and at the same time he learned to recognise himself as a Russian and a member of the Russian State. In other words, the colonist-monks, by converting the Finnish tribes to Christianity, ingrafted Russian culture into them by peaceful means, and gradually transformed them into the flesh and blood of the Russian people. Under their



influence, these tribes in the course of time completely lost their separate existence, mingled with the Russian Slavonians, and constituted together with them one mighty Great-Russian Nationality.

At the commencement of the eleventh century, while St. Vladimir, the enlightener of Russia, was still reigning, it was from Novgorod, from whence previously all the territorial colonisation of Russia in the direction of the east and north had proceeded, that this religious colonisation advanced step by step in its footprints — affording it, indiscriminating in character as it was, a moral counterpoise, and with each successive century pushing its way further and further towards the east and the north. Throughout the entire north of Russia at that time the slow, but uninterrupted, assimilation of the following Finnish races proceeded: the Ijor, Korel, Vod, Tchud, Tcheremis, Votiak, Mer, and even the Mordva, on the middle course of the Volga.

This type of ancient Russian missionary took its final form under the influence of the Tartar yoke. The best men that escaped from the devastation of Southern Russia and her capital Kieff, with the Petcherski monastery, directed their steps towards the north, and sought to find consolation in religious exercises. A period of unusually rapid growth of monasteries set in in Russia. At that time, near the new centre of the national life of Russia — Moscow — the Troïtskaia (Trinity) Lavra arose and flourished. This famous monastery adopted the ideal of the colonist-monk from Novgorod, and fully realising their constructive nature

of the work, sent forth whole legions of ascetics, both into the interior and into the borders of Russia. In the interior they drew the forces of Russia together for the casting off of the Tartar yoke, and co-operated in the development of the monarchy; whilst on the outlying borders of the country they strenuously continued the process of the assimilation of the Finnish races. Carefully avoiding the regions occupied by the Tartars, the monks of the Troïtsky monastery directed their steps toward the north and north-east of Russia, and there implanted the seeds of Russian culture. The former foundations there laid soon became important monasteries, which in their turn began to establish new affiliated foundations. In the fourteenth and fifteenth centuries the monks of the Troïtskaia Lavra covered all the northern part of Russia with a complete network of monasteries, which, by Christianising the Tchud, Korel, Lopar, and other Finnish tribes, had an enormous religious and civilising significance in the work of assimilating them to the Russian nation.

During the period of this same Tartar yoke, God's Providence indicated to the Russian Church another type of missionary in the person of St. Stephen, the enlightener of Perm. Being acquainted from childhood with the language and life of the wild Ziranes of Perm, in his youth he entered into one of the Rostoff monasteries, famous for its store of books, studied the Greek language during thirteen years for the better understanding of the original text of the sacred and liturgical books, composed a Zirane alphabet, and translated most of the more necessary biblical and litur-

gical books into the Zirane language. Ordained priest (in 1378), he settled amongst the Ziranes, built a small church, and journeyed throughout all their land preaching. Celebrating divine service in their native language, and continuing to translate the Church books, he, with the help of his alphabet, began to teach the Ziranes reading and writing. In 1383 he was consecrated bishop, and from that time his preaching became still more successful, inasmuch as he established schools at the churches in his diocese for the Ziranes, and ordained the best students as priests. In the course of the eighteen years of his apostleship he converted the whole of Lesser Perm to Christianity.

This second type of Russian missionary, combining all the essential features of the orthodox enlightener of the native races, which, in the person of St. Stephen, had illuminated the mission field of Russia with particular brightness in the fourteenth century, did not, it is grievous to say, meet with further expression. Forgotten, as it were, during the course of many centuries, it was not until the nineteenth century that it came to life again, and received its final development in Russia. St. Stephen of Perm now serves as the highest ideal for Russian missionaries labouring amongst natives, and one to which they strive to approach in their work.

## CHAPTER II

WITH the reign of the first Russian Tzar, John the Terrible (1533-1584), the second period in the history of Russian missionary work opens. It continues up to the middle of the eighteenth century, beginning in the year 1552 by the conquest of the Kingdom of Kazan, following upon which, in 1556, the Kingdom Astrakhan was united to Russia. Further on, from the year 1582, the gradual conquest of Siberia was proceeded with, continuing without interruption until 1697, when the Cossacks, conquerors of Siberia, reach the furthest boundaries of North-Eastern Asia. Thus there entered into the composition of the Russian State a vast and varied population of fresh tribes and nationalities. The districts of Kazan and Astrakhan were inhabited by Tartars, and by the half savage, partly Finnish and partly Mongolian tribes subject to them: the Tcheremises, Tchuvashs, Mordvas, Votiaks, Nagaïtses, and Bashkirs. Later on (in the first half of the seventeenth century), the nomad Calmuck hordes migrated from Asia to the districts of the lower course of the Volga. In respect to religious belief, one part of the Tartars, chiefly amongst those which inhabited the towns, clung to Mahometanism, whilst the other and more numerous part, either living in villages or keeping to the nomad

form of existence, remained in a state of gross heathenism. All the other nomad tribes of those districts were likewise heathens, that is to say, Shamanists. Christianity was known to the Tartars alone, and that only in a very small degree, and chiefly through the intermedium of the numerous Russian prisoners, of whom John the Terrible, when he took Kazan, liberated as many as 60,000. In tribal respects the natives in Siberia were subdivided (as they are to this day) into three chief groups: the Finnish, the Mongolian, and the Turco-Tartar. To the first belonged: the Vogul, the Ostiak, and Samoyede; to the second: the Kirgis, the Calmuck, the Buriat, the Tungus, the Yakut, the Tchuktch, the Koriak, Kamtchadale, and various tribes of the Amur; and to the third: the Tartars. Amongst them at the present time three forms of religion prevail: amongst the Finns, Shamanism; amongst the Mongolians, Lamaïsm; and amongst the Tartars, Mahometanism. Shamanism is the most ancient and general form of religion of all the Siberian peoples; Lamaïsm was introduced into Siberia by Kublai Khan in the beginning of the thirteenth century; and Islamism was brought into Siberia by Akhmet Ghireï in the sixteenth century, about fifty years before the Cossacks arrived there. Christianity did not exist in Siberia before the Russians appeared.

x All these races had to be associated with the nationality and civilisation of Russia by enlightening them through the light of the faith of Christ. Fresh missionary problems of colossal dimensions were opened for the Russian Church. The difficulties to be encountered

were certainly enormous. First, one must take into consideration the extraordinary rapidity with which in the space of 145 years these enormous territories, eight or ten times as large as Russia herself, had been annexed to the Empire. Secondly, there was the fact that the native tribes which had to be incorporated into the Russian State differed widely amongst themselves in racial origin, religious belief, language, and modes of existence. Thirdly, there was the extraordinary sparseness of the population scattered over immense expanses of territory, more especially in Siberia. Fourthly, there was the nomad mode of life of the natives, and their extremely low level of development, bordering upon complete savagery. Fifthly, there was the exceptional rigour of the climate of the freshly conquered territories, more especially in Siberia. And sixthly, there was the fact that for a considerable period the rate of Russian colonisation of the land in the conquered territories was but slow, and what there was, was not always of an entirely irreproachable character. The task was certainly one of unusual difficulty. This difficulty, moreover, was doubled by the fact that nearly all the missionaries of that period entered upon their labours without any previous preparation, that is, without knowledge of the language, modes of life, or religious beliefs of the natives. In those cases where effective knowledge was possessed, their work was usually accompanied by great success, and the natives were baptized by thousands. But these were only happy exceptions, manifesting themselves when the missionaries had been acquainted in their childhood and youth



with the language of the natives, and had studied the peculiarities of their manner of life. It was impossible for the missionaries of that period to obtain previous preparation, even when they desired it, for no missionary establishments as yet existed in Russia, indeed missionary undertakings and methods had not as yet been practically elucidated. The history of the past, with the exception of the work of the colonist-monks, could not furnish the missionary with the results of previous experience. As to the experience of the colonist-monks themselves, it was for the most part limited to the exterior side of religion which the infant intelligence of the native adopted from his guides, not so much consciously as imitatively. Of the inward adoption of the truths of Christianity, and their intelligent introduction into life, there could at that period be hardly any question, for the sacred and liturgical books were not as yet translated into the native languages; these languages themselves were not as yet studied, and the greater part of them not merely had no writings, but not even any alphabetical signs. Celebrating as they did Divine service in the Slavonic Church language, which in most cases the natives did not understand, the missionaries could not, however much they wished it, ingraft into them the principles of Christian life. They could baptize them, but after baptism, remaining in their former surroundings, they continued in the same heathen manner of life as before.

Besides this, a difficulty of another kind existed. Having fallen under Russian domination, some of the tribes had thus lost their former political independence,

and therefore could not but regard their conquerors with enmity, and the new faith introduced by them with distrust; while the Russians did not always dispose them favourably towards themselves, as by right of conquest and in accordance with the spirit of those times, the establishment of the new order of things was often accompanied by the destruction of the mosques and the casting down of idols. The Tartars in particular showed great hostility to the Russians; they were the most numerous and cultured of the remaining natives, and could not forget that they had held Russia beneath their yoke during a space of nearly two centuries. The political and partly religious antagonism was all the more violent because it was frequently concealed, and it could not but paralyze both the tasks of Russian policy and Russian missions amongst the natives. The natives kept, so to speak, to themselves, and during a long period remained for the Russians a dark, enigmatical, and incomprehensible quantity. It was very difficult for the preachers of Christianity to penetrate into their secret inner world, and for a long time they could only glide round its exterior.

Of the three forms of religious faiths, Shamanism, the most primitive and least developed in character, succumbed in the struggle more easily than the others. Greater stability was displayed by Lamaism, which in the course of time had greatly developed and strengthened itself amongst the Mongolian tribes. Still more strongly opposed to the preaching of Christianity by the fanaticism of its character was Mahometanism, which had gradually drawn nearly all the Tartar nationalities



beneath its sway. It took root to such an extent in this nation, that for the Russians the words Tartar and Mahometan soon became synonymous.

The enlightenment of the new countries in the faith of Christ began immediately after their conquest. The foremost workers in the missionary field were the Bishops. Every district had its Bishop-Illuminators, who having been numbered by the Church amongst her saints, are now venerated as the religious protectors of those countries.

In Kazan, for a period of nine years (from 1555 to 1564), Archbishop Gurius laboured arduously in the mission field, converting many thousands of Tartars to Christianity, and history bears witness to the fact that his zeal knew no limits. He unceasingly taught the people, both in church and in their homes, built churches and monasteries, established schools and took the oppressed under his protection. His closest fellow-workers were the two Archimandrites, Varsonophius and Germanus, of whom the former, having been in captivity among the Crimean Tartars, was well acquainted with their faith and language, and therefore able to take a successful part in controversies with the Tartar sages in Kazan; the latter was the chief guide and director of the Orthodox clergy in their mission to the natives throughout the whole Kazan region. They both died Bishops, and Germanus (who died in 1569), became the successor of Gurius in his administration of Archbishopric of Kazan. The fruits of the labours of these three missionary heroes were the consolidation of the Christian faith, for the most part amongst the towns of

the district of Kazan; but after them there also remained vast village settlements of the so-called old baptized Tartars.

In Western Siberia, for the space of twenty-five years, from 1702 to 1727, the Metropolitan Philotheus of Tobolsk gave himself up to the work of missions: his diocese comprised an enormous tract of land of 300,000 square miles, that is, the whole of Siberia, and had in all only 160 churches. Accompanied by the Archimandrites and Monk-priests, who had received instruction in the Kieff Ecclesiastical Academy, he undertook a series of consecutive missionary journeys, which lasted several years, and was untiring in his efforts, baptizing hundreds of Tartars, Ostiaks, Voguls, and other natives in all parts of the country, overthrowing idols and erecting churches. In all, he accomplished six missionary journeys, and died during the last of them. Neither before nor after was there any prelate in the see of Tobolsk equal to him in zeal for the conversion of the natives, and he is therefore justly venerated as the Apostle of Siberia. Together with his assistants he converted to Christianity from forty to fifty thousand natives, and built thirty-seven churches for them. Philotheus was solicitous for the conversion of the inhabitants of the remotest parts of Siberia: in 1705 the first missionaries were sent by him to Kamtchatka, and in 1724 to Yakutsk. Moreover, he was the first to extend the operations of Russian missionaries beyond the confines of Russia. In 1714 he sent a mission to Pekin, whither in 1689, when the Amur provinces were ceded to China, the

Russian prisoners had been transferred with a priest from the devastated town of Albazin, and where a Russian suburb was then established together with the church of St. Sophia. Bogdykhan received the mission very graciously, and in consequence of this, in the year 1721, at the entreaty of Philotheus, it was decided that a bishop (Innocent) should be sent to Peking, but through the intrigues of the Jesuits he was not allowed to enter China.

The first bishop of Eastern Siberia, which had been portioned off from the metropolitan see of Tobolsk into the independent diocese of Irkutsk in 1727, was Innocent. Not having been allowed to enter China, he had continued to reside at Irkutsk since 1721, and during a space of nine years (he died in 1731) he laboured zealously for the conversion of the Buriats and Mongols.

Under the invisible protection of these holy patrons, many workers laboured zealously in the missionary field throughout the newly-conquered countries, and, above all, the colonist-monks. They had taken upon their shoulders all the missionary work of the Russian Church up to the time of John the Terrible, neither did they at the period we are now discussing lose their creative energy, as some are inclined to think. They zealously continued the work of enlightenment amongst the natives by means of laying foundations, which, through their labours, grew into monasteries; but their constructive energies were necessarily scattered over too vast a geographical expanse, and therefore their influence was narrowed and diminished. The parish

clergy came to their assistance. They had come there from the mother country in response to the religious requirements of the Russian government officials, and of the troops and colonists; but having their regular duties, for which they had received quite sufficient education in accordance with the ideas of the age in the ecclesiastical schools of that time, they frequently took up missionary work as something beyond their duties, and as an extra piece of work for which they were quite unprepared. They only became acquainted with it in fact by the way of personal experience. At this time missions were also established which sometimes worked quite successfully. But there were not many of these, and in the majority of cases, when the first missionaries left life's scene, they were either not replaced by other missionaries, or their places were filled up by parish priests. Regularly organised missions, working uninterruptedly, consecutively, collectively, and based on the experience acquired from life, had not then entered into the cognisance of the workers of that time. Thus, it was not so much the missions that worked as single missionaries, who laboured dispersedly, often in solitude, in various places, under various conditions, and naturally with varying success.

Above all things the missionaries lacked the knowledge of the language, that chief and essential weapon of the regular missionary. The further the matter advanced, and the greater the number of natives baptized in the conquered regions, the more obvious it became that the pressing need of the day was a

systematic, scientific study of the native languages, the translation of the sacred and liturgical books into these languages, and the celebration of the services of the Church in these languages, in order to make the natives Christians, not only outwardly, but also inwardly. This requirement lay more and more as a heavy burden upon the missionary workers, until they were at last almost crushed by it. In the history of Russian missions a period of stagnation set in, continuing about seventy years, from 1756 to 1824. During this sad time Russian missionaries only laboured on the furthest frontiers of Russia—there only could the ancient colonist-monks display their constructive powers. Leaving the monastery of Valaam on the lake of Ladoga, at the end of the eighteenth century, they passed over into the Russian possessions in North America, and there, on the Aleutian Islands, began to establish Christianity on the ancient Russian lines of incipient monastic foundations. Unfortunately, it was not granted that the germs so laid should grow into monasteries. Nevertheless, the life of these first religious workers, full of evangelical simplicity and holiness, and serving as an example for imitation to the childlike Aleute, turned many Aleutes to Christ, and became a seed, of which in later times the famous missionary of the nineteenth century, Innocent, that never-to-be-forgotten Prelate of the Russian Church, was able to take advantage.

### CHAPTER III

THE third, and present period in the history of Russian missions opened under the most unfavourable circumstances. The stagnation in missionary enterprise was most lamentably reflected in the religious and moral condition of the native tribes throughout all Russia. Christianity, neither propagated nor supported by any one in their midst, not only did not gain fresh followers, but even lost the old ones, and instances of individuals falling away became more frequent. This circumstance could not be otherwise than disquieting both to the bishops, in whose dioceses the natives dwelt, and to the Most Holy Synod. In consideration of these circumstances, in the twenties of last century it was decided once more to open several missions—with the firm intention of giving them a solid, durable character, and to attract persons inclined and fitted for missionary work to take part in them.

The solicitude of the Most Holy Synod was crowned with entire success. A whole series of most gifted workers appeared, who regarded missions exactly in the same spirit as St. Stephen, the enlightener of Perm, had in his time understood them. They set to work to study the native languages, to translate the sacred and liturgical books, to introduce their translations into the



Church services, to establish schools, to prepare manuals of instruction, to teach the native children by means of them, and to turn the baptized natives from a nomad to a settled form of life. And if at the present time Russian Orthodox missions have attained marked success, they are certainly indebted for it to the mutual efforts of these truly self-sacrificing labourers in the mission field.

The list opens with the Archimandrite Macarius, remarkable as a philologist and for his profound knowledge of the Bible, of which he was one of the best translators into the Russian language. Having founded, in the year 1830, a mission to Altaï in the centre of Western Siberia, he simultaneously studied the heterogeneous languages of the mixed population of Altaï, composed a 'Comparative Dictionary of the Altaï Dialects,' and was the first to address the Altaï people in their native language. Selecting the dialect that was the most comprehensible to all the local inhabitants, *i.e.* the 'Telengut,' he translated the necessary prayers and the more needful parts of the Bible and liturgical books into it, and afterwards gradually began to introduce his translations into the services of the Church, teaching the natives, by means of singing, to take an active part in them. How important these works were is evident from the fact that the Altaï mission subsisted upon them up to the year 1860, when new translations were made by the successors of the Archimandrite Macarius, which were more complete and more perfect. His knowledge of their language materially assisted him in his methods of proselytism

amongst the natives; this work he always undertook himself, and spared himself no labour in its accomplishment. He only admitted those natives of Altaï to baptism who with a thorough knowledge of the new religion had made its principles their own. But his solicitude for the converts did not end with baptism alone; on the contrary, he constantly maintained that 'the work of conversion only begins with baptism; and therefore took even more care of a convert after his baptism than before.' He drew him away from his heathen surroundings and transferred his dwelling place to the Christian villages, of which, by his labours five had already been formed in Altaï. Living in the most straitened and poorest of hovels, and enduring all possible privations, out of astonishingly small means he strove to provide for the former nomad all that was necessary for a settled mode of existence. In the Christian villages he placed him under the constant and immediate guardianship of his sponsor, and frequently even installed him in the latter's house in the capacity of a workman. The sponsor was obliged to look after him, not only in religious and moral respects, but in general under all the conditions of his life. Beneath his guidance the native continued his instruction in the principles of the Christian faith; he fulfilled his religious duties and became accustomed to regular and constant work, which was of extreme importance for the former nomads, inclined as they were from their mode of life to idleness and vagabondage. The work best suited to the baptized Altaï natives was found to be agriculture and in general all



ranches of farming. Labouring unceasingly in this direction, the Archimandrite Macarius worked out a complete plan for the transfer of the local nomads to a settled mode of existence. Besides this, he was the first to turn his attention to popular education within the confines of his mission. He founded three schools in Altaï, two for boys and one for girls. In the first two from five to twenty pupils yearly received instruction, and in the latter there were from seven to twelve pupils. The instruction in the schools was of course most elementary, and was confined to Slavonic and Russian reading and writing, religion, Church singing, and the elementary rules of arithmetic. Finally, in his vocation of missionary, the Archimandrite Macarius exerted all efforts not only for the consolidation, but also for the further development of the mission he had founded. He set to work to train a man to succeed him in his work; for whom, as was well expressed by his constant protector, the Metropolitan of Moscow, Philaret, he was simultaneously 'both an Ecclesiastical Seminary, an Ecclesiastical Academy, and a University,' that is to say, the sole instructor in all theological and philological learning, and at the same time guide and director in missionary work. This successor was the priest, and afterwards archpriest, S. V. Landisheff.

For fourteen years the Archimandrite Macarius laboured in Altaï, and in that period he converted 675 natives to Christianity and built five Orthodox settlements with two churches, three schools, and one almshouse. These figures are not large, but he did not seek for that. He only aimed at laying as far as

possible a regular and durable foundation of perhaps a small, but at any rate a completely organised mission; to indicate the lines upon which its further development might proceed; to show the best and truest means for working in it; and to deliver it into the hands of a capable and prepared successor—and this object he attained. After him, at the head of the Altaï mission, one in succession to the other, there came a series of most gifted missionaries: the Archpriest Landisheff, the Archimandrite Vladimír, who died Archbishop of Kazan, and the Monk-priest, afterwards Archimandrite Macarius, now Bishop of Tomsk and Barnaul. Enlarging the sphere of the mission, and constantly laying down as a foundation the study of the local languages and dialects, they followed in all respects in the footsteps of the Archimandrite Macarius. They not only finally worked out the Grammar of the Altaï (Telengut) language, but also studied the Shor, the Alagat dialects and that of the Black—Anuy—Kirgis. They continued indefatigably to translate the Bible, various liturgical and religious and edifying books into these languages and dialects, besides composing manuals for the ever growing schools. The entire Liturgy was first celebrated in the Altaï language in 1865, and since the year 1880 the head of the Altaï mission was raised to the rank of bishop, namely that of Biisk, suffragan of the Bishopric of Tomsk.

The Altaï mission now occupies the first place in the ranks of Siberian missions, and is justly esteemed the best organised. Of the 45,000 native inhabitants of Altaï, 25,000 are already Christians. They live almost

entirely separated from the heathen in 188 villages. In the 67 churches and houses of prayer that have been built for them, all the services are continually celebrated in their native dialects. They themselves can read, and all the congregations take part in the singing. In the 48 schools the instruction of their children is also carried on in the Altaï dialects; there are as many as 800 boy pupils and 250 girls. Besides this, in the Catechist school of Biisk, as many as 200 students are prepared as teachers for the missionary schools. The influence of the Church and schools has now taken hold of all Altaï, and is even felt by the heathen population themselves. In imitation of the Christians, the heathen have begun to build themselves warm Russian houses, to occupy themselves with agriculture, thus passing to a settled mode of existence. Not only this; they have begun to establish heathen schools, in which, at their own desire, their children are taught Christian prayers and religion. This deeply significant fact bears witness to the conviction of the heathens of Altaï themselves, that in the near future all their children will become Christians, for which they are now already hastening to prepare them.

In Eastern Siberia, an influence even greater as far as mission work is concerned than that of the Archimandrite Macarius in the West, was exercised by the most famous missionary of the nineteenth century, and that not only of the Russian Church, but of the whole Christian world. This was the priest John Veniaminoff, who for the space of forty-four years laboured unwearyingly in the mission field, sixteen in the capacity of

priest (1824-1840), and twenty-eight in the office of bishop, and afterwards archbishop under the name of Archbishop Innocent (1840-1868). He was a self-made man in the best sense of the term, and left his mark upon every work that he took up. A self-taught mechanic, inclined from childhood to every kind of manual labour, endued with a naturally bright intellect and indomitable energy, at the conclusion of the course of studies in the Ecclesiastical Seminary, he was esteemed the best priest in Irkutsk, until he felt an insurmountable longing for missionary work. At his own desire he was sent forth into the midst of the wild inhabitants of the Russian possessions in North America. Upon his arrival at Ounalashka, one of the islands of the Aleutian Archipelago, he studied the Aleutian language, which at that time had not only no written language, but not even any alphabetical signs, and was extremely difficult for Europeans to pronounce on account of the amount of guttural sounds. He composed an alphabet for the language, translated the necessary prayers into it, and afterwards wrote in it a book of a remarkably edifying and spiritual character *The Way to the Kingdom of Heaven*, which later on was translated into Russian, and published by the Most Holy Synod, went through many editions, and was circulated in tens of thousands amongst the common people in Russia. Having taught the Aleutes various trades, with their help he erected a church in Ounalashka, for which he made the principal appurtenances with his own hands; then he built a school, in which he taught the children with manuals which he himself

had composed. It being necessary for him to visit all the other islands of the Aleutian Archipelago in order to preach the Word of God to their inhabitants, he learned the art of navigating a seal-skin canoe, such as is used in those parts, and fearlessly and indefatigably went from island to island in it. He laboured there ten years, and christened all the Aleutes during that time. Transferred to Sitka, and brought into immediate contact with an Indian tribe, the Kolosh, he also learned their language, and by his gentle way of dealing with them he acquired an astonishing influence over these savages, who detested all Europeans. Raised to the dignity first of bishop and afterwards of archbishop of a vast diocese, comprising the Aleutian and Kurile Islands, the peninsulas of Alaska and Kamtshatka, and later on the entire province of Yakutsk, during many years Innocent indefatigably journeyed in canoes, sailing-vessels, reindeer sledges, and sledges drawn by dogs, and sometimes went in snow-shoes, or simply on foot, over immense distances, everywhere christening the natives of various races, erecting churches, establishing mission stations, acquainting the priests with missionary work, and keeping a vigilant watch over them as they implanted the faith of Christ. Everywhere he insisted on the urgent necessity of the knowledge of the language of the natives as the missionary's chief and most important instrument; and in spite of his declining years he himself studied these languages, in every way encouraging and pushing such missionaries as were acquainted with the languages and had translated the Church services to the fore. His work progressed to

such an extent that the Most Holy Synod granted him some suffragan bishops to assist him, and to these likewise he succeeded in transmitting his apostolic zeal. One of these, Bishop Dionysius, acquired an especially wide celebrity on account of his composition of an alphabet and grammar of the Yakut language, his translations of the sacred and liturgical books, and also of works of a spiritually edifying character into the Yakut language; he laboured nearly forty years in the mission field, was for a long time Bishop of Yakutsk, and died in 1896 Bishop of Oufa. How many thousand natives Innocent converted to Christianity will perhaps never be exactly known. Figures, however, would not add anything to the glory of this great missionary of the nineteenth century, who has justly earned for himself a world-wide celebrity. It is sufficient to say that when he gave up missionary work, he left behind him four independent dioceses of enormous extent: the Aleutian and Alaskan, that of Vladivostok and Kamtchatka, that of Amur and Blagovestchensk, and that of Yakutsk and Viluisk. In each of them an independent mission is now actively working.

In his declining years the Prelate Innocent (in 1868) was translated to Moscow, where he occupied the see of the famous Metropolitan Philaret. There, likewise, he remained true to his missionary calling: in the year 1870 he founded in Moscow the Orthodox Missionary Society, of which he remained president until his death in 1879.

Placed under the protection of Her Majesty the Empress and the supervision of the Holy Synod, the Orthodox Missionary Society is governed by a council, of which the Metropolitan of Moscow is the perpetual



president. It is on the one hand a centre round which the administration of the missionary work of the Russian Church is concentrated, and on the other an intermediary between Russian Orthodox Society and the Orthodox Russian missions. Keeping under its observation missionary matters within the confines and even beyond the confines of the Russian Empire, guiding and directing them chiefly in material respects, it awakens and develops sympathy and interest towards them amongst Orthodox Christians, collects funds for missionary purposes throughout all Russia, affords assistance for the maintenance of missionaries, for the erection and support of missionary churches, schools, hospitals, etc., and also for the publication of books suited to the comprehension and spiritual requirements of the natives, to the improvement of their mode of existence, and to accustoming them to such forms of labour as are appropriate to a settled form of existence. It does not, however, concern itself with the ecclesiastical, educational, and administrative arrangements of the several missions, which are wholly intrusted to the local diocesan authorities. The Society has been granted the right of opening new missions with the consent of the Holy Synod, and of establishing new stations on the already existing missions, and in general of carrying on all remaining work in them with the preliminary consent of the diocesan authorities. For the wider realisation of missionary problems, it establishes in the chief towns of Russia diocesan committees, which are managed by the local bishops, and aim at the same object as the central bureau in Moscow, but only within the limits of their own districts. Forty-eight of

such committees have already been opened. In their working they are all in agreement with, and in dependence on, the Council of the Society in Moscow. The Society and all its committees now number more than 15,000 members. There are at the present time no less than eight missions under its care in Siberia, thirteen in European Russia, and one in Japan. It is true that some of these missions, for instance those of Altai, Tobolsk, Irkutsk, Transbaikal, and Japan, were working long before the foundation of the Society; but a very considerable increase and extension not only of these, but of all Russian missions in general may be observed, since it came to their aid with its subsidies, which have the advantage not only of making the missions well off compared to what they were before, but are paid at regular intervals, so that all elements of uncertainty in this respect are removed. How considerable and substantial is this assistance is evident, for instance, from the accounts for the year 1899, when the Orthodox Missionary Society expended on the Siberian missions £14,750, on European missions, £11,172, and on the Japanese, £2474, in all £28,396. Since the thirty years' existence of the Society, £409,435 have been expended for the support and development of missionary work in Russia; and during this period £614,845 have been collected by it. The people of Russia have willingly given their offerings to missions, having the comfort of knowing that they are used for a great and holy work. In the course of the past thirty years, with the immediate co-operation of the Missionary Society, Russian missionaries have converted 124,204 persons to Christianity.



## CHAPTER IV

THE town Kazan has greatly contributed to the full expansion of the Siberian missions. In the fifties of the last century a movement arose there which was destined to regenerate all the missionary work of the Russian Church. With the timely support in material and moral respects of the Missionary Society and its president the Metropolitan of Moscow, Innocent, and in learned and administrative respects of the two Chief-Procurators of the Most Holy Synod, the late Count D. A. Tolstoï and the present Mr. C. P. Pobedonostzeff, this movement reproduced a learned centre for the spread of Christian and Russian culture amongst the natives, not only of the Kazan region, but of all Russia, including Siberia. Re-establishing the missionary principle in the spirit of St. Stephen of Perm, step by step it proceeded to work out a new order of things in missionary matters, so that, in conclusion, according to the words of that competent authority, Mr. C. P. Pobedonostzeff, 'a new epoch in missionary work was opened in Kazan for the whole Russian East.'

Extremely painful circumstances had served as the outward cause of starting the learned movement in Kazan. The isolated cases of falling-away of the baptized Tartars of the Kazan region, which had

commenced from the end of the eighteenth century were repeated *en masse* in the middle of the nineteenth. The circumstance is thus explained by a great authority in such matters, Mr. C. P. Pobedonostzeff. 'The conversion of Tartars and natives to the Orthodox faith *en masse* having been only outward and ceremonial, did not at first present any great difficulties, because at that time Mahometanism had not as yet consciously asserted itself in the Kazan region, and the popular beliefs were confused and of a double nature, inclining more to Shamanism than to Islamism. Since then the population of the old-baptized natives had remained in the stagnation of ignorance, not knowing any faith, although incorporated in the Orthodox Church, not understanding her language, not finding a teacher in her, and not meeting with any instruction. The efforts of the Government for the confirmation of the faith was limited to outward measures of prescripts, rewards, and punishments. Meanwhile, in course of time Mahometanism grew stronger in the Tartar settlements, with a fully developed system of dogmatic teaching, and with a complete organisation of clergy and schools near the mosques; the spirit of fanatical propaganda increased under the influence of intercourse and contact with the Central-Asian centres of Islam. A falling-off *en masse* of the old-baptized Tartars commenced, they having nothing in common either in spirit or custom with the Orthodox Church, but, on the contrary, being connected in both with the ordinary conditions of the Mussulman population. After the Tartars the Mahometan propaganda transferred its action to the other

natives—the Tchuvashs, the Tcheremises, and Mordvas. This general falling-away, indeed, threatened to engulf the whole population of the region in Mussulman culture and Tartar nationality.’

The position seemed all the more hopeless because all the former attempts of the ecclesiastical authorities and clergy to strengthen Christianity amongst the baptized Tartars had led to nothing. As early as the beginning of the last century the Holy Scriptures had been translated into the Tartar language by the Bible Society. But this translation, in spite of the fact, universally acknowledged, that it had been made in the best literary Tartar language, that is, in the language of the Koran and of the mosques, had remained quite inapplicable for missionary work, for the simple reason that the baptized Tartars did not understand it. The strangest thing of all was the fact that no one could explain why they did not understand it. On their side, the Orthodox clergy of the old-baptized Tartar parishes had long since tried to translate the more necessary prayers, in order at least to satisfy the most elementary requirements of their flocks, but their efforts, for want of philological knowledge of the language, did not attain their object. Finally the ecclesiastical authorities introduced the Tartar language into the course of instruction in the Ecclesiastical Seminaries of the Kazan district, in order that the future pastors of the baptized Tartars should be acquainted with it; but neither did this measure lead to the expected results. Throughout the land the urgent necessity was felt of a change in the mode of intercourse with the local

natives, which must first of all be in relation to their language; but of what exactly that change ought to consist no one as yet knew.

The question was solved by Nicholas Ivanovitch Ilminski, who had completed his course of studies in the Ecclesiastical Academy of Kazan in the year 1846, and had remained there as lecturer in the Tartar and Arabic languages. He had studied these languages in this same Academy, which had been founded in 1842 with special missionary objects, for which reason two lectureships had been founded for the study of languages: one Tartar, in connection with Arabic, the other Mongolian, in connection with Kalmuck. He gradually developed into a deeply learned theologian with a profound knowledge of the Bible and of the Orthodox Church services, and also into a remarkable linguist. Amongst ancient languages he had a perfect mastery of Hebrew, Greek, and Latin; amongst eastern, of the Arabic, Persian, and in part of the Turkish languages; and amongst those of the natives, of Tartar, Tcheremis, Tchuvash, Kirgis, Mordva, Altaï, Yakut, and many others. The thorough preparation he had gone through brought him forward as the initiator of the entire learned movement in Kazan. He was never a missionary in the strict sense of the term; but all his life was devoted to missionary work, and by degrees he stood at the head of it, first in the Kazan region, and afterwards almost throughout all the confines of Russia, appearing everywhere as the leader and guiding spirit of the closest workers in the Russian mission field.

In the year 1847, by Imperial command, a committee

was opened at the Ecclesiastical Academy of Kazan for the translation of the sacred and liturgical books into the Tartar language. The chief rôle of translator and corrector fell to Ilminski. The translations were made by the members of the committee in what was generally acknowledged to be the best Tartar language, *i.e.* the language of the Koran and of the mosques, while for the written language they also made use of the Tartar or, more exactly speaking, of the Arabic alphabetical characters, the Tartars having no written language of their own. Ilminski laboured for eleven years over the work of translation, and spent two years of that time in the East in order to perfect himself in the Arabic language, in the very centre of Islamism—Cairo—where the complete dependence of literary Tartar language on the Mussulman Arabic became clear to him. On his return from his learned expedition, he entered into direct communication with the baptized Tartars and other natives, and this intercourse completely changed his views on the work of translation. The falling away *en masse* of baptized Tartars which began at that time definitely convinced him of the pressing need of introducing a radical reform into the work of translation.

The essence of this reform was, first of all, in regard to the language, that most important and most essential instrument of every missionary. Ilminski, from his many years' study, was entirely convinced that the Tartar language was divided into two independent languages: the learned language of books and the popular or conversational language. The first, 'on

account of the special esteem of the Tartars for the Persian, and particularly of the Arabic languages, is full of Arabic and Persian words and turns of phrases the use of which is not reduced to any exact and permanent bounds; it is therefore only accessible to the mullahs, that is, to the educated Tartars; and besides this, it is a language common to all Tartars, and therefore loses its local individual colouring.' The second 'the Tartars themselves do not consider worthy to express the highest truths of knowledge and faith, and it is used only in their everyday life, and therefore it does not possess sufficient richness, finish, or flexibility to allow of the expression of the multiform shades of abstract ideas which are out of the course of everyday requirements; besides which, it is cut up into dialects, differing amongst themselves not only in pronunciation, but frequently having lexicographical and grammatical peculiarities.' The first was the language of the Koran, the mosques, and in general of Islamism. The second was exclusively the language of the common people who did not understand the language of the mosques, with which they were only acquainted through the help of the schools. The whole of the Mahometan propaganda was carried on in the former language, and therefore the Mussulman clergy were astonishingly zealous in establishing their schools in the Tartar villages, and by these means they strengthened the people in Islamism. It was also through the schools that the perversion to Mahometanism of the baptized Tartars was carried on. In fact, the learned Tartar language and the Tartar schools showed themselves in Russia to



e the nurseries and bulwarks of Islamism. From these fundamental conditions the practical deduction logically ensued in favour of the recognition of the popular Tartar language as the only one answering to the objects of Christian missionary work, and it was to this conclusion that Ilminski arrived. In 1858 he wrote as follows: 'In order to serve effectually for the Christian enlightenment of the baptized Tartars, the translations ought to be made in a language entirely comprehensible to them, that is in a conversational language, because they have no written language. . . . In order to sever completely the tie between the Christianised Tartars and Mahometanism, the alphabet itself employed in the translations in question should be the Russian, adapting it to the Tartar sounds.'

When he came to the practical verification of his views, Ilminski was at once convinced that he had rightly solved the question of language. The Tartar boys understood his translation of the Gospel narrative of the Pool of Bethesda, and even corrected some of his expressions. A white-haired old man amongst the baptized Tartars, hearing the prayers in his native tongue, fell on his knees before the icon, and with tears in his eyes thanked God for having vouchsafed to him at least once in his life to pray as he should. In a word, Ilminski's mind became so firmly established as to the adoption of the popular Tartar language, that from the year 1858 he regarded the learned Tartar language as totally unfitted for the work of translation, and therefore resigned his position on the Committee, which after this fell to pieces of itself.



Continuing to advance in the development of his views, Ilminski gradually, step by step created his own special system of translation into the popular language and since that time regarded every other kind of translation as entirely useless. His system is perfectly simple and natural; it consists of three fundamental requirements, and necessitates the reciprocal action of two sorts of powers. 'In the translation of the sacred and liturgical books,' he wrote, 'the most difficult matter is the right understanding of the Slavonic texts,<sup>1</sup> which are often most difficult and obscure, and their rendering into the native languages. The first part of the work requires a sound theological education and a knowledge of the Greek and Hebrew languages; the second, on account of the great difference of construction between the Church Slavonic and the native languages, requires a considerable working out of the periods and expressions in order that the meaning of the original should be adhered to, and the exposition be clear and easy of comprehension. Moreover, it is essential that the final touches should be put to the translations, with the assistance of natives by birth, because a Russian, as I know by my own experience, having occupied myself with Tartar translations for about thirty years, cannot possibly know all the subtleties, shades, and psychological depths of a foreign tongue.' A translation of this kind, necessitating an enormous tension of the mental powers and a scrupulous

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<sup>1</sup> In the Russian Orthodox Church the sacred and liturgical books are themselves a translation into Church Slavonic and are chiefly made from the Greek.

attention to the minutest details, cannot be accomplished rapidly. In it every word, every expression has to be carefully verified in accordance with the original Hebrew or Greek text, and afterwards worked out with the same careful circumspection into the native language. But once the whole process of the system is gone through, the translation obtained is one of irreproachable merit.

But this was not nearly all. How great an importance Ilminski's views were to acquire is evident from the fact that he himself, as an expert in the native languages of the Eastern zone of Russia and Siberia, came to the conclusion that his system of translation into all these multifarious languages, on account of their inner affinity, might and should be the same for all the native tribes. 'If,' wrote he, 'this difficult work should be accomplished for one of any of these languages, that is, if a given portion should be translated from the Church Slavonic into any of the native languages, then in translating into any other of these languages you can confine yourself to a literal transposition (of the translation already made, without further reference to the Slavonic original). Such a course, considerably shortening and facilitating the difficulty of the translations into the various native languages, may moreover be of value in this respect, that it gives a uniformity in the understanding and tendency of translations for the natives, which is of particular importance for those living in vicinity to one another.'

As to Ilminski himself, in his work of translation he constantly and without deviation followed out the

requirements which we have just indicated. As a theologian and also an expert in the Hebrew and Greek languages, he first of all established the original meaning of the passages which were to be translated; then in his character of an expert in the native languages he worked out every expression which it contained in its application to the grammatical and syntactic requirements of the language; finally he most carefully verified the translation in lexicographical respects, and also from the point of view of style, with the assistance of natives by birth: Tartars, Tchuvashs, Tcheremisians, Altaïs, Yakuts, etc. For this reason all his translations may be regarded as models in the full sense of the term.

Beginning first of all with translations into the Tartar language, Ilminski from the very commencement had the good fortune to acquire a fellow-worker in the person of a young man, Vassili Timoféïeff, who had been baptized, and was one of the old-baptized Tartars; he had only received instruction in the village school, but was irresistibly attracted towards the pursuit of learning. Having come to know Timoféïeff by chance Ilminski brought him out of the village to Kazan and for want of another place, placed him in a convent as a bell-ringer and water-carrier. Soon, however, Timoféïeff was appointed instructor of the Tartar conversational language at the Ecclesiastical Academy, and from that time he became Ilminski's constant assistant in all his Tartar translations. He had the great advantage of knowing nothing of the literary Tartar language and was thus quite outside any influence of Mussulman Arabicisms.

The first book printed in the popular Tartar language in Russian characters was a Primer, published in Kazan in the year 1862. It was followed by the Book of Genesis, the Book of Jesus the Son of Sirach, 'Elementary Lessons in the Russian language for Tartars,' the Gospel according to St. Matthew, etc. They were published almost entirely at Ilminski's expense, and a considerable part of them were distributed free.

In the year 1868 a new committee was organised in Kazan, but this time with the special task of translating and publishing the Holy Scriptures, the liturgical books, and educational works, in accordance with Ilminski's system. Amongst the members of this committee, besides Ilminski himself, who continued his translations chiefly in the Tartar language, were Professor Mirotortzeff, of the Kazan Ecclesiastical Academy, for Mongolian translations; the Director of the Simbirsk Native Schools, M. Jakovleff, for the Tchuvash translations, etc. Here also Ilminski was the leader and guiding spirit in everything. His system of translation, which after some opposition had acquired its full rights of citizenship, found support in the persons of the Brotherhood of St. Gurius, founded in Kazan in 1867, and what was still more important from a material point of view, in 1876, on the part of the Orthodox Missionary Society. The influence of Ilminski soon extended itself beyond the limits of the Kazan region. As years passed by, and the scope of his work of translation extended, he came to be regarded as the only authoritative expert of his kind in the knowledge of the native languages and

dialects. Encouraged at first by the support of Count D. A. Tolstoï and afterwards by that of Mr. C. I. Pobedonostzeff, he unceasingly continued to direct the work of translation undertaken in connection with missionary labours throughout the confines of Russia. Wherever it went on, the inspiring influence of Ilminski was at once felt. Without his directions, instructions and advice no one ventured to undertake either the study of the languages, or the compilation of grammar and dictionaries, or the direction of the work of translation. He was a sort of universal expert in all missionary questions, and a general guide for all those labouring in the mission field and amongst the native races. Bishop Dionysius, the eminent scholar and compiler of the Yakut grammar, kept up a learned correspondence with him for twenty years, and highly valued his wonderful linguistical knowledge. The missionary workers of Altaï, Bishops Vladimir and Macarius, constantly had recourse to him for the explanation of the grammatical and syntactic subtleties of the Altaï dialects. Of the specialists in the Tartar, Tchuvash, Tcheremis, Mordva, and other languages we will not even speak, for without directions and explanations of the minutest kind on his part they did not undertake anything of importance within the sphere of their speciality. From amongst them, even during Ilminski's lifetime, a whole shool of talented translators was formed.

The work of the Committee, directed into the right channel, developed with unusual rapidity. Through its labours a whole library was soon formed, consisting

of the Holy Scriptures, educational works and textbooks in the Tartar, Yakut, Buriat-Tungus, Gold, Votyak, Mordva, Tcheremis, Ostiak-Samoyede, and Kirgis languages. The work went on continuously, and new publications were yearly added to the library. In 1891 Ilminski died. In the interesting pamphlet written on the occasion of his death, the following fact is communicated by that great patron of his work, Mr. C. P. Pobedonostzeff, Chief Procurator of the Most Holy Synod: 'Some years ago in Alsace, in the town Mulhausen, the respected Pastor of the Reformed Church Matthieu founded an establishment under the name of Biblical Museum, and began to collect there editions of the Holy Scriptures from throughout the whole world in every possible language and dialect. Having heard from some one that there existed in Russia some sort of translations into native languages, he addressed himself to me for information, and was utterly amazed at receiving from me an enormous box of native translations of the Holy Scriptures, published in Kazan:—having an entirely erroneous idea of our Church life, the Lutheran Pastor had never expected anything of the kind from us.'



## CHAPTER V

FROM the year 1863, that is, a year after the publication of the first edition of the Primer, Ilminski's activity took another direction, which had an enormous influence on the revival of the missionary work of the Russian Church; that is, the establishment of a school for baptized Tartars in Kazan. It arose quite by chance by three Tartar boys being brought to Vassili Timoféïeff from his native village with the request that they might be taught to read and write. Placing them amongst his family, in a poor, narrow, underground lodging, Timoféïeff, under Ilminski's guidance, took up the work of teacher. He was very successful—so much so that in the following year it became necessary to open a regularly organised school in Kazan, in which the number of students grew with remarkable rapidity. In 1864 there were nineteen boys studying in it and one girl, in 1865 forty boys and two girls, in 1866 sixty boys and five girls, and so on. In 1871 the school was already installed in a spacious building and had its own church.

The order of life in the school, from its very beginning, was established on the following principles: (1) it was of the simplest and plainest, reminding the children of life in their native villages: (2) it was



entirely a family life, under the closest fatherly supervision of their teacher Timoféieff, who lived together with the children ; and (3) it was strictly religious. The children lived together, studied together, learnt to read and sing the prayers together, said the prescribed morning and evening supplications together, attended the services of the Church together, and played their childish games together. The entire instruction was carried on in the popular Tartar language, which was at the basis of all the school teaching. The chief subjects—religion, the prayers, sacred history, and a short catechism—were carried on by means of manuals, printed in the popular Tartar language, but in Russian characters. Afterwards, according to the love of knowledge and progress shown by the scholars, they were taught the first rules of arithmetic, the rudiments of history, geography, etc. Gradually the pupils became acquainted also with the Russian language. The chief supervision of the entire organisation of life and of instruction belonged to Ilminski, and to his friend E. A. Maloff, Bachelor of the Academy.

The influence of the school on the children and their fellow-villagers was very remarkable. Taking with them the Primer, the Book of Genesis, the Wisdom of Sirach, and singing the Paschal Canon, the pupils of Ilminski and Maloff during the summer vacations went from village to village, and everywhere the people flocked in crowds to listen to their singing and reading. The joy of the village inhabitants was general, and the school influence became still greater when the pupils at the termination of the course of studies were changed

into teachers and began to open missionary schools in the Tartar villages, and teach the Tartar children in accordance with Ilminski's system and manuals. The school work advanced with unusual success, as the following statistical table testifies.

TABLE SHOWING THE INCREASE OF SCHOLARS  
AND TEACHERS, MALE AND FEMALE.

Academic years.	Number of the scholars.		Both.	Number of teachers finished.		Both.
	Boys.	Girls.		Male.	Female.	
1863-1864 .	3	...	3	...	...	...
1864-1865 .	19	1	20	...	...	...
1865-1866 .	40	2	42	...	...	...
1866-1867 .	60	5	65	4	1	5
1867-1868 .	70	8	78	6	...	6
1868-1869 .	80	13	93	4	...	4
1869-1870 .	86	15	101	20	1	21
1870-1871 .	92	25	117	10	1	11
1871-1872 .	120	40	160	16	3	19
1872-1873 .	120	45	165	10	5	15
1873-1874 .	115	40	155	19	3	22
1874-1875 .	106	35	141	12	2	14
1875-1876 .	78	35	113	8	1	9

The Kazan school gradually of itself assumed the form of a central school for the baptized Tartars, serving as a model for all missionary schools; from it fresh teachers, both male and female, were yearly sent forth, from it proceeded one common spirit, uniting them in one harmonious whole, and from it also, in the person of Ilminski, came all direction and guidance. The work of this remarkable man within the period in question was truly amazing in its vastness and fruitfulness. He inspired both teachers and pupils, composed,

translated and also printed his manuals, conferred with the authorities, obtained material means for the maintenance of the schools that sprung up, carried on a propaganda for his work through the press, etc. And yet, in spite of all this, the sphere of his occupations enlarged further and further with each year. In 1872 the Ministry of Public Instruction nominated him Director of the Native Teaching Seminary, founded at this time in Kazan, and this placed him at the head of all the native education of the Kazan region. But the missionary schools founded by him remained, as before, under his own immediate management. His new position had great importance in respect to missionary matters, because he was now able to instil the spirit of popular religious and Church education into all the school work among the natives of the entire educational circuit of Kazan.

In 1876 the position of the missionary schools was definitely strengthened throughout the region of Kazan by their being taken, through the initiative of the Metropolitan Innocent, under the protection of the Orthodox Missionary Society. Secure of important material support, and in the enjoyment of the entire sympathy of the ecclesiastical and civil authorities, the schools began to develop with still greater rapidity. The whole region of Kazan became gradually covered with a complete network of missionary schools. They were also established and grew rapidly in numbers in the neighbouring dioceses. Simultaneously with this, also under the influence of Ilminski, besides the Tartar schools, other native schools were started, in which

Tchuvash, Teheremis, and Votiak children were taught in their native dialects. They were all organised on the model of the Tartar school, and the instruction was carried on throughout according to Ilminski's system. Gradually they too were converted into central schools, from which teachers, both male and female, were sent out for the missionary schools, founded in the midst of Tchuvashs, Teheremises, and Votiaks throughout all the eastern dioceses of European Russia, and still further in Siberia.

However, it was still the central baptized Tartar school that stood at the head of all the native educational establishments that had arisen. Placed under the immediate jurisdiction of Ilminski, and representing in itself a model for all the remaining ones, it could not be otherwise than the source of all further progress in the Russian mission field, in the spirit of St. Stephen of Perm. In it, with the co-operation of Vassili Timoféïeff and his assistants, the pupils gradually learnt to sing the prayers of Matins and Vespers set to music, and the Liturgy, all of which had been translated by Ilminski into the popular Tartar language. The necessity and possibility of celebrating Divine Service in this language then manifested itself. The entire Liturgy was first celebrated in the Tartar language in Kazan on the Saturday of the first week of Lent of the year 1869, when the pupils of the school, both male and female, after due preparation, received the Sacrament of the Body and Blood of Christ. This significant step was accomplished by the Monk-priest Macarius, now Bishop of Tomsk and Barnaul. Finding himself

temporarily at Kazan, where he had come for the purpose of working with Ilminski at a grammar of the Altaï language, having a thorough knowledge of the Tartar language and possessing musical gifts, he finally prepared the pupils for the celebration of Divine Service, heard their confessions, and then celebrated the Liturgy itself. This happy day was profoundly engraved in the memory of the inhabitants of Kazan; to this day they look back upon it with affectionate recollections. Following on this, the Monk-priest Macarius celebrated the Liturgy in Kazan in the Tartar language for the space of some months on every Sunday and festival.

There remained yet another step to be taken, in order that the missionary ideal in the spirit of St. Stephen of Perm should be definitely re-established. In the autumn of 1869 the Monk-priest Macarius was obliged to leave Kazan in order to return to Altaï. This circumstance served as a motive to seek amongst the baptized Tartars for a candidate, fitted not only to be ordained priest to continue the celebration of Divine Service in the popular Tartar language, but also to bring it to all possible fulness and perfection. Such a candidate could only be found in Vassili Timoféïeff, who beneath Ilminski's guidance of many years had fully ripened for the work of pastor. And thus the former peasant, bell-ringer, and water-carrier, first became instructor of the Tartar language, then teacher in the baptized Tartar school, and was finally raised to the dignity of priest. All honour is due to him, for it would be impossible to justify the trust reposed in him

better than he did. From that time the entire Divine Service was celebrated in the church of the central school of the baptized Tartars in the popular Tartar language, and this, moreover, by Tartar natives themselves.

Following on this, Divine Service also gradually began to be celebrated in the Tchuvash, Tcheremis, and Votiak languages, and Tartar, Tchuvash, Tcheremis, and Votiak natives, who had received instruction in the central schools, were admitted to holy orders. During Ilminski's lifetime there were ordained from the baptized Tartars forty-eight priests and six deacons; from the Tchuvashes eight priests and two deacons; from the Tcheremises three priests and six deacons; and from the Votiaks two priests—in all, as many as seventy-five persons. They were all destined for the village churches, and were to celebrate Divine Service in their native dialects.

Such was the work accomplished by N. T. Ilminski. As Mr. C. P. Pobedonostzeff has justly observed, 'he opened a new epoch of missionary labour for the whole of Eastern Russia.' In very truth he directed the activity of Russian missionaries to carrying the enlightenment of Christianity into the dark centres of the native population, that is, to the accomplishment of that task in which the greatest weakness of the earlier Russian missions had manifested itself. He devised means and methods for the enlightenment of the natives, which led to the adoption of the living, speaking tongue of the people, to the translation of the sacred, liturgical, and educational books into their

dialects, to missionary schools with a complete system of native instruction, and to celebration of the Church services in the same native languages. Through the assistance of these means and methods he communicated to the natives both Russian culture and Russian Orthodoxy to such a degree that he created from amongst them (1) teachers in the missionary schools, and (2) priests, preaching the Word of God and celebrating the Sacraments of the Church amongst their own kindred in body and soul—that is, the best and most natural missionaries for their further enlightenment. In other words, besides arresting the falling away of baptized natives from the Orthodox Church, Ilminski showed what it was necessary to do in order to turn them into good and believing Christians.



## CHAPTER VI

THE learned movement in Kazan, directed after Ilminski's death by his coadjutors and partisans, continues to develop rapidly in the direction given by him to it.

As regards the Kazan Translation Committee, its work has now attained vast dimensions. At the present moment translations have been published by it in the following twenty native languages: Tartar, Tchuvash, Tcheremis, Votiak, Mordva, Kirgis, Bashkir, Calmuck, Perm, Altaï, Buriat, Tungus, Gold, Yakut, Ostiak-Samoyede, Tchukotsk, Arabic, Persian, Avar, and Aderbeidjan. The list alone of these languages is sufficient to show that through their publications the translators' committee spread the light of Christianity, not only throughout all the Volga region, but also in Siberia, the Caucasus, and beyond the Caucasus, thus laying hold of vast regions for their work of moral enlightenment. On the other hand, the number itself of publications and translations in native languages issued by the Committee is enormous, and in the year 1899 it attained the figure of 1,599,385.

The work of translation and publication grew so vast and complicated in the Kazan Committee that, in order to facilitate its carrying on for certain native

languages, affiliated establishments were organised. Thus for the Tehuvash language, the translations are now made and published no longer in Kazan, but in Simbirsk, where this work is managed by a special committee under the presidency of Ilminski's former coadjutor, the Inspector of the Tehuvash schools, T. I. Jakovleff. In Archangel an independent committee has also been started for the translation of the sacred, liturgical, and educational books in the Zirane, Korel, Lopar, and Samoyede languages. In Altaï the mission has its own printing-press, and all the Altaï translations are now printed in the town Biisk. Finally, in Yakutsk in 1898 a separate committee was also started, composed of eight members, experts in the language, for the translation and publication of books specially in the Yakut tongue. In all these establishments the work of translation is carried on according to the system and fundamental process of the late Ilminski.

In correspondence with the extension of the work of translation, the adoption of the native language for the celebration of Divine Service advances. At the present time wherever the country is thickly populated with native tribes, virtually ignorant of the Russian language, it is made a rule to celebrate Divine Service in the native language at the first opportunity. In the dioceses of Kazan, Simbirsk, Samara, Orenburg, Oufa, and Viatka there are many villages and hamlets where all the Church services are celebrated entirely in Tartar, Tehuvash, and other dialects. In Altaï they have already for a long time been celebrated in the Altaï dialects, and in the Yakutsk region in the Yakut dialect. It would be

most interesting to establish in exact figures in how many churches, and by how many ecclesiastics, Divine Service is now celebrated in Russia in the native languages, but unfortunately for want of statistical data this is as yet impossible. Nevertheless in the official reports one most valuable indication is to be found, testifying how rapidly Russian missions have progressed in this respect. In the year 1899, in the diocese of Samara alone, amongst the clergy were numbered 128 persons knowing the Tchuvash language fluently—namely, 74 priests (of which 47 were Tchuvash natives), 17 deacons (of which 12 were Tchuvash) and 37 Readers<sup>1</sup> (of which 20 were Tchuvash); whereas six years previously this language was only known by three priests in all. In the same year, besides the persons enumerated, there were in the same diocese 107 school-masters (32 Tchuvash) and 16 school-mistresses (7 Tchuvash)—in all 123 persons. Therefore the number of those knowing the language was in all 251 persons. The increase is truly amazing.

The missionary schools have increased even more. In the six Volga dioceses of European Russia, that is Kazan, Viatka, Simbirsk, Samara, Saratoff, and Oufa, and in the diocese of Archangel, missionary activity amongst the natives has at the present time been almost exclusively applied to the missionary schools, which are maintained at the expense of the Orthodox Missionary Society, and are organised in accordance with the Ilminski's system and on the plan laid down by him. As in these dioceses there are even now many old-baptized natives insufficiently instructed, the efforts of the missionaries are not so much directed to the making of

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<sup>1</sup> In Minor Orders.

fresh converts amongst the natives as to the instruction of the old ones in the doctrine of Christ; and it is easy to understand what an important part is here played by the new system of native instruction on Ilminski's plan.

The statistical data concerning the present condition of missionary schools have been taken from the reports of the Orthodox Missionary Society and of the Chief Procurator of the Most Holy Synod, and have been arranged in the following tables. It should be here observed that all the data refer to the year 1899, which was the thirtieth year of the Missionary Society's existence.

### PREPARATORY SCHOOLS FOR TEACHERS.

#### MALE AND FEMALE.

NO.	Where the school is situated and its divisions, if any.	For the schools of which native race.	No. of pupils male.	No. of pupils female	Total.
<i>1stly</i>	In Kazan, the baptized Tartar School, has two divisions: male and female.	For the Tartar schools.	115	52	167
<i>2ndly</i>	In the village of Isha-ka, diocese of Kazan.	For the Tehu-vash schools.	107	3	110
<i>3rdly</i>	In the village Ounja, diocese of Kazan.	For the Tchere-mis schools.	36	...	36
<i>4thly</i>	In the village Ourjum, diocese of Viatka.	For the Votjak schools.	100	...	100
<i>5thly</i>	In Simbirsk, having two divisions: male and female.	For the Tehu-vash schools.	136	71	207
In all five schools	With seven divisions: five male and two female.	For four races of natives.	494	126	620

## VILLAGE MISSIONARY SCHOOLS.

Dioceses.	Number of schools.	Number of pupils, male.	Number of pupils, female.	Total.
Kazan . . .	149	3960	1044	5,004
Viatka . . .	76	2078	454	2,532
Archangel . . .	14	343	38	381
Simbirsk . . .	10	268	58	326
Samara . . .	16	565	146	711
Saratoff . . .	14	566	87	653
Onfa . . .	44	1163	375	1,538
In all . . .	323	8943	2202	11,145

Thus the commencement of the twentieth century was greeted in the seven above-mentioned dioceses by 328 missionary schools, in which 9437 male scholars and 2328 female, in all 11,765 children, were being educated. These figures, it is true, are not as yet large; but when it is remembered that forty years ago there were no missionary schools at all in these dioceses we begin to realise what a colossal work has been accomplished by Russian Missions during those years. It was a matter of difficulty to lay the foundation; but now that it has been laid and so successfully, we may hope that with God's help it will develop and progress in the near future with still greater fruitfulness.

Before we leave Kazan, a few words remain to be said of the existence in that town of ecclesiastical educational establishments for the preparation of missionaries. Their commencement dates from the year 1854, when missionary departments were founded at the Kazan Ecclesiastical Academy; the results, however, were unsatisfactory, because the course of lectures

was mixed up with the general academic course of instruction. In 1889 they were altered in accordance with the project of Professor V. V. Mirotvortzeff, of the Kazan Ecclesiastical Academy, and changed into 'Two year missionary courses,' which afterwards, in the year 1897, were transferred to the Kazan Spaso-Preobrajensky (Transfiguration of Our Saviour) Monastery, and now form an independent educational foundation. It has two divisions, the Tartar and the Mongolian. In addition to general theological subjects, the students of the first division study the following subjects: Christian morality in parallel with Mahometan morality and the explanation of the superiority of the former over the latter, a history and exposure of Mahometanism with an exposition of the dogmatic teaching of Islam and its refutation, the ethnography of the Tartar races, the Tartar and Arab languages; and the students of the second division: Christian morality in parallel with the morality of Buddhism and the explanation of the superiority of Christian morality over it, a history and exposure of Lamaism, the history of the missions amongst the Mongolian tribes, and the Mongolian and Calmuck languages. Lectures on these subjects are given by the Professors of the Kazan Ecclesiastical Academy, and for each language there are special instructors, who acquaint the students with the living, speaking language. In the two divisions of the missionary courses for the educational year of 1898-1899 the number of students was 62, of which nearly half, that is 27, were of the clerical calling, as priests and deacons, who have become



widowers and feel a vocation for missionary work, often enter. In material respects the foundation is excellently arranged, and the order of life strictly clerical. From thence there have already issued not a few most zealous missionaries, and these courses promise to render in the future great services to the Russian Church.

## CHAPTER VII

FOR the further elucidation of the present position of Russian missions we have, in consideration of the shortness of this account, grouped all the statistical data in the following three tables.

The *first* relates to the *eight* Siberian missions: the Altaï, the Kirgis, the Yeniseisk, the Tobolsk, the Yakutsk, the Irkutsk, the Transbaikal, and the Kamtchatka, of which, in consequence of the vastness of the region, the diversity of the native races, and the difference in their languages, the Yeniseisk has fallen into two divisions, the Manusinsk and the Turughansk; the Yakutsk also has been divided into two, the Yakutsk properly speaking and the Tchukotsk; while the Kamtchatka into so many as three, the Gold, the Ghiliak, and the Korean.

The *second* relates to *six* missions, which, although existing in European Russia, are based on the model of the Siberian missions, and have for aim the conversion to Christianity of the nomad and half-settled natives,



such as the Calmucks, the Kirgises, the Tcheremisies, the Voguls, the Bashkirs, the Trughmians, and partly of the Tartars. They are named according to the dioceses in which they have been established: the Archangel, the Stavropol, the Perm, the Orenburg, the Ekaterinburg, and the Riasan, and one of them, namely that of Stavropol, in consequence of the racial and religious diversity of the natives, is also beginning to be divided into three parts, of which one works amongst the Calmuck-Lamaists, the second amongst the Mahometan-Trughmians, and the third amongst the Mahometan-Mountaineers.

The *third* table shows the number of natives who have been baptized during the last thirty years of which accounts are to be had, that is, during the entire period of the existence of the Orthodox Missionary Society, from 1870 to 1899. All the statistical data of the two first tables relate to this last year. All three tables have been drawn up in accordance with the official reports (1) of the Chief Procurator of the Most Holy Synod, and (2) of the Orthodox Missionary Society.

TABLE OF STATISTICAL DATA

Name of the missions.	Number of stations.	Number of churches and prayer houses.	Number of ministrants.	Number of baptisms.
Altai . . .	15	67 and 8 churches in monasteries and episcopal residence	29 missionaries and 62 psalm-readers and teachers	8
Kirgis . . .	9	9	28	8
Yeniseisk-Manusinsk	8 missionary parishes	8	8	
Yeniseisk-Turukhansk	6 missionary parishes	6	6	
Tobolsk-Obdorsk	...	...	7	
Yakutsk—Yakutsk division	3	...	6 parish priests	
Tchukotsk division			4 parish priests	
Irkutsk . . .	21	...	64, of which 6 know the Buriat language	11
Transbaikal .	19	...	38	3
Kamtschatka .	24	...	17 missionaries and 17 psalm-readers	6
TOTAL IN THE 8 MISSIONS	91 and 14 missionary parishes.	99 in three missions	286	25

## OF THE SIBERIAN MISSIONS.

Number of schools.	Number of scholars, boys and girls.	Number of native children.	Various other remarks.
8 and 1 ecclesiastical school at Tobolsk	741 boys 233 girls  196 scholars	427 boys 138 girls  18 boys	1 monastery with 10 monks, 1 convent with 7 nuns and 144 lay-sisters (17 natives), 1 female community with 1 nun and 102 lay-sisters, 1 asylum with 38 orphans.
9 and 12 boarding schools	207 boys 65 girls  40 boys	24 boys   40 boys	1 station is being transformed into a missionary monastery; in it are from 15 to 18 lay-brethren. 2 asylums for native children.
8	191 children	...	In each parish are 65 nomad villages. The parish is scattered over a space of 3000 versts. The missionary-priest has to travel over from 5000 to 6000 versts.
4	39 boys 16 girls	... ...	
1 at the monastery for boys and 1 for girls in the school building.			
1	37	37	
1 boarding school for the preparation of teachers from the Ostiaks and Samoyedes with 22 pupils and 1 boarding school at the Tobolsk ecclesiastical Seminary with 16 boys.		22  14	
...	...	...	The missionaries travel over 2000 or 3000 versts or more in visiting the nomad natives, they spend nights in the open air in a temperature of 40° of frost Réaumur, and endure the greatest privations and danger to their lives.
25	401 boys 86 girls	401 boys 86 girls	
29	700	probably about 700 in all	1 asylum with 10 boys.
23	473	396 boys 9 girls	The children have common dwellings in nearly all the schools.
153	3463	2322	

TABLE OF STATISTICAL DATA OF MISSIONS

Name of the missions.	Number of stations.	Number of churches.	Number of missionaries.
Astrakhan for Calmuck-Lamaites.	3, and 2 small villages.	5	5 missionaries 5 psalm-readers. The parish priests all work.
Stavropol: 1. For Calmuck-Lamaites.	2	2	2 missionaries 2 psalm-readers
2. For Mahometan Trukhmians.	1	1 prayer-house.	
3. For Mahometan Mountaineers.	At the convent of Spaso-Preobrajensky.	In the same convent.	1 missionary priest.
Perm for the Tcheremisies.	Each missionary has from 6 to 9 small villages with a population of $1\frac{1}{2}$ to 4 thousand of both sexes.	Women's convent with a cathedral church.	1 archimandrite and 3 missionary priests
Orenburg for the Kirgises.	3, and 10 Russian villages.		8 missionaries and the priests of the 10 Russian villages.
Ekaterinburg for the tributary Voguls, the nomad Voguls, and the Mahometan-Bashkirs.			2 priests for going among the nomad Voguls.
Riasan in opposition to the Mussulmans.	1		
TOTAL IN THE SIX MISSIONS.	10 stations, 14 villages, and 1 mission at the monastery.	8 churches, 2 monasteries, and 1 prayer-house.	29 missionaries. Nearly all know the native languages, and some come from the native

## ORGANISED ON THE MODEL OF THE SIBERIAN.

Number of missions.	Number of schools.	Number of scholars.	Number of other establishments.
1	7 missionary and 1 two-classes school for baptized Calmucks.	177	2 asylums.
	2	76	1 asylum.
	1		1 asylum.
	9	142	
	12, and 1 at the convent.	558	There are 60 sisters in in the convent, 1 asylum for 15 girls, and 1 alms- house with 12 inmates.
	37	1272	
	4	64	
	2	81	
8	76	2370	5 asylums and 1 almshouse.

## NUMBER OF BAPTIZED DURING

YEARS.	Altai mission.	Kirgis mission.	Irkutsk mission.	Transbaikal mission.	Xeniseisk mission.	Yakutsk mission.	Tobolsk mission.	Kamchatka mission.	Japanese mission.
1870	179	...	439	348	...	...	100	490	...
1871	244	...	894	336	22	...	67	650	...
1872	266	...	991	372	...	22	64	1,550	...
1873	331	...	1,158	296	...	...	71	1,249	...
1874	197	...	1,035	278	...	...	53	471	...
1875	...	...	1,844	444	...	...	...	606	...
1876	400	...	1,714	356	3135	10	90	509	...
1877	301	...	2,631	322	1522	180	113	342	...
1878	461	...	1,748	221	...	...	126	369	...
1879	332	...	1,782	289	53	138	70	1,338	...
1880	322	...	1,939	308	128	...	97	2,031	8
1881	739	...	1,827	513	25	69	63	1,170	0
1882	427	...	1,686	225	55	...	45	1,315	2
1883	515	...	1,766	433	70	...	23	497	3
1884	1,043	...	1,664	315	90	4	69	426	1
1885	728	...	1,444	361	...	23	...	1,042	4
1886	622	...	1,751	354	63	...	485	231	4
1887	633	...	1,908	350	71	...	196	388	4
1888	620	...	1,798	544	112	67	154	397	4
1889	533	...	1,665	440	71	...	304	656	5
1890	595	...	2,381	379	17	28	155	25	...
1891	440	...	3,029	385	117	2	150	...	...
1892	539	...	1,871	...	83	...	141	...	...
1893	429	...	...	262	214	...	112	...	...
1894	289	...	1,637	119	17	...	245	...	...
1895	290	58	...	...	90	8	215	412	...
1896	310	64	1,400	152	...	48	102	251	...
1897	287	46	1,582	302	13	113	122	262	...
1898	449	59	1,199	311	...	...	28	178	...
1899	338	66	1,153	388	...	...	21	626	...
Total,	12,859	293	45,936	9,403	5,968	717	3,481	17,481	...

## ST 30 ACCOUNTABLE YEARS.

mission.	Samara mission.	Kazan mission.	Ourfa mission.	Viatka mission.	Perm mission.	Orenburg mission.	Riasan mission.	Stavropol mission.	TOTAL.
...	...	...	...	...	...	...	...	...	1,556
...	...	...	...	...	...	8	...	...	2,221
...	...	...	...	...	...	2	...	...	3,267
8	...	...	...	...	...	2	...	...	3,165
...	18	...	...	20	...	...	...	...	2,072
8	...	...	...	...	...	...	...	...	2,902
...	14	...	...	17	5	...	...	...	6,250
5	13	...	...	...	...	...	...	...	5,739
12	31	...	...	...	9	...	...	...	3,103
8	19	...	...	...	12	...	...	...	4,051
5	15	...	...	...	13	...	...	...	5,863
2	22	5	...	...	6	...	...	...	5,639
2	20	...	...	...	4	...	...	...	5,054
9	23	...	...	...	2	4	...	...	4,743
3	29	...	...	...	1	...	...	...	4,794
...	...	76	...	...	...	...	...	...	5,146
...	...	32	...	...	...	...	...	...	5,008
2	43	24	49	...	5	...	...	...	5,107
0	43	33	37	...	1	...	...	...	6,252
...	19	47	44	91	7	...	...	...	5,536
...	43	22	...	10	5	...	...	...	4,671
...	57	49	31	...	12	...	...	...	5,184
...	138	49	51	...	25	14	...	...	3,863
...	...	9	94	...	7	36	...	...	2,345
...	37	27	42	...	19	...	...	...	3,491
...	...	41	93	35	...	57	...	14	2,220
...	...	48	49	...	6	48	...	...	3,447
...	57	50	44	47	...	7	5	37	4,077
...	46	...	...	37	13	66	97	16	3,539
...	60	...	...	...	47	69	...	2	3,899
...	747	480	566	257	199	313	102	69	124,204



It may be judged by these tables how successfully and fruitfully the workers in the Russian mission field are now labouring. Nevertheless, for a just appreciation of the statistical data therein given there should be constantly borne in view, on the one hand the comparative recent origin of Russian Missions, of which the oldest, the Altaï, has existed but seventy years, and the youngest, that of Riasan, only since the year 1897—the majority have sprung up during the last thirty years; and, on the other hand, the persistent difficulties with which the Russian missionaries have to contend. These difficulties are the same as those against which the missionaries have had to struggle since the time of the subjection of Kazan, Astrakhan, and Siberia, and are as follows:—

➤ *Firstly*, the enormous extent of the missionary regions, the paucity of their population, the nomad existence of the natives, and the severity of the climate. The Kirgis mission, for instance, with its 9 stations and 28 ministrants, comprises two vast regions, the Semipalatinsk and the Akimolinsk, with a population of 831,150 Kirgis Mahometans; in the two together there are only 2853 Orthodox persons, of which 2503 are Russian and 350 natives. The other missions, as for instance the Yakutsk, Yeniseisk, Tobolsk, and others, comprise territories equal in extent, some to Germany, some to France, and so on. It is therefore not surprising that the sphere of activity of separate missionaries should extend over whole thousands of versts, and that it should take them some months to travel over it. In the diocese of Yeniseisk, which is divided in all into 14

missionary parishes, in each of which are 65 nomad villages, which are scattered over an extent of 3000 square versts, the missionaries cannot make the round of their parishes in less than three months. From the reports it is evident that in the space of a single year one of the missionaries had to traverse 1000 versts, another 3000, a third 5000, and a fourth so many as 6000 versts. In the diocese of Tobolsk the work of the missionaries for the enlightenment of the Samoyedes and Ostiaks in the northern marshy plains and swamps (tundras) on the shores of the Frozen Ocean is carried on almost entirely by means of journeys down the river Obi from camp to camp of the nomad tribes. The Tchukotsk mission has four special travelling priests for the enlightenment of the Tungus, Lamut, Ukaghir, and other natives. In 1897 one of them traversed 2465 versts, and another 2148, spending 18 nights in the open air in a temperature of 40° and 50° of frost, Réaumur. In the year 1898 one of them, having travelled about 1000 versts, administered Holy Communion to 225 Tungus, christened 87 infants, celebrated 15 marriages and performed 24 funerals; another, travelling for altogether 1300 versts, accomplished journeys over unpopulated expanses of from 60 to 100 versts, and was obliged to spend the nights in the open air during the sharpest frosts; a third journeyed 1270 versts, and a fourth 3500 versts, and during his journey administered Holy Communion to 652 persons (of which 30 were lepers), christened 60 infants, celebrated 13 marriages, and performed 28 funerals (of which 2 were lepers). In

the report of the Orthodox Missionary Society for the year 1899 there is a detailed narrative of how 2 missionaries with 3 guides, having with them 38 dogs and provisions for 25 days, got lost and wandered over the boundless expanse of the Tchukotsk country from the 28th October 1898 to the 7th January 1899, and almost perished from hunger and cold. Of the 38 dogs 32 died by degrees and served as food for the living ones; as to the missionaries and their guides, they fed themselves with scrapings of the inside rind of the larch-tree, from which the outside bark had been taken, and of which, mixed with used tea-leaves, they made a kind of porridge; or else they ate the straps from the narts<sup>1</sup> cut up into mince and softened in water with the leavings of the teapot: or else the dried filaments of reindeer sinews which were among their stores, being an indispensable article in every Siberian travelling equipment. For the last four days they literally ate nothing. They were saved by a veritable miracle, by discovering on the 5th January the traces of a pathway that was almost imperceptible in the snow and along which after two days and nights they dragged themselves to the quarters of some Lamut. The unusual extent of Siberia added to the nomad existence of a considerable part of its inhabitants sometimes obliges the missionary literally to hunt the natives, to follow the traces left by them in the snow, and to endure the most terrible cold and hunger, and this often merely for the purpose of administering

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<sup>1</sup> *Nart* is the local Siberian name for a sledge driven by dogs.

to the religious requirements of those who have already adopted Christianity.

*Secondly*, in the diversity of races and languages amongst the natives, and also in the extraordinary difficulty of learning the language. In the land of Yeniseisk, for instance, the Tartars are divided into such a multitude of races, that in nearly each parish there are two, three, or even more separate tribes, distinguished from each other in language and in their manner of life. In the Yakutsk region, on account of the languages of the two chief nationalities, one mission has been subdivided into two divisions, the Yakutsk proper and the Tchukotsk. The Kamtchatka mission is by way of separating itself into three divisions, depending on the three chief nationalities, the Gold, the Ghiliak, and the Korean. The Stavropol mission, although it was only started in 1894, is already beginning to be cut up likewise into three divisions, in view of the three nationalities with which it has to deal: the Calmuck, the Trughmian, and the Mountaineers. It can therefore be easily understood that with such a diversity of races and languages it is difficult for the missionaries of these places to become acquainted with the local dialects, and it is thus not surprising that, for instance, in the Irkutsk mission only six of the sixty-four persons ministering there now know the Buriat language. To become acquainted with the native languages is often a matter of incredible difficulty for the new-comer. It is all very well if the languages have already been studied, and acquaintance can be made with them with the assistance of the usual grammar and dictionary.

But, as a matter of fact, very far from all of them have been studied. Many are still under investigation and have as yet no text-books, while the study of others has not even been begun; and these latter have not only no written language, but not even any alphabetical characters. It is therefore all the more consolatory to read in the reports, that at the present time some of our missionaries are bringing the necessary light to this dark sphere. Thus in the Tobolsk mission, an alphabet of the Samoyede language has lately been composed by one of the priests and also a translation made of the most necessary prayers, while another priest has not only translated the principal prayers into the Samoyede and Ostiak languages, but also five chapters of the Gospel according to St. Matthew. That the languages of some of the natives on Russian territory are rude and undeveloped is of course well known to every scholar, but it is hardly conceivable to many educated persons of the West how primitive and poor in lexicographical respects these languages are. The poverty of the surrounding nature and of all the requisites of life has placed its indelible imprint on the mental horizon of the native. He has no words to express many not only moral, but also material notions, by reason of not possessing the objects themselves. For instance the word *bread* did not exist until the Russians taught him to eat bread, and with the notion of bread gave him the word itself. There is no word *fruit*, because beneath his skies no fruit grows, not even the wild apple, and there was nothing to call by that name. He has mountain-ash berries,

bilberries, wild raspberries, cloudbberries—but these are berries and not fruit. There are no such words as *serpent* and *dove*, because neither the former nor the latter ever existed in his country. The substantive *love* and the verb itself *to love* do not exist, the nearest approach to it being the word *to pity*. There is no verb *to have mercy*, but only *to pity*. The words *body*, *judgment*, *punishment*, and an endless number of others also do not exist. Therefore, ‘*our daily bread*’ in the Lord’s Prayer is changed in the native’s language into ‘*our necessary food*,’ ‘*Lord have mercy*’ into ‘*Lord pity us*,’ ‘*God loves man*’ into ‘*God pities man*,’ ‘*love one another*’ into ‘*pity one another*,’ ‘*be ye wise as serpents and simple as doves*,’ into ‘*be wise as ermines and simple as seal cubs*,’ and so on. The late Bishop of Yakutsk and Viluisk, Dionysius, who was a great expert in the Yakut language, told one of my friends, an Englishman, that he tried for a long time to find the word *body* in this language in order to translate the Eucharistic expression: *Take, eat, this is my Body*. All his efforts were vain. Except the word *meat*, the Yakut has no other expression in his native tongue that could render our words *body* and *flesh*. Nothing could be done but to introduce into the Yakut Church language the Russian word *telo* (body). Added to all this there is also the difficulty of pronunciation, which the Russian writer Gontcharoff has thus picturesquely described: ‘What can be compared to these sounds (especially in the Yakut language), in the pronunciation of which not only the throat, the tongue, the teeth, the cheeks, take part, but also the eyebrows



and the lines in the forehead, and even, it would seem, the hair! And what a grammar!' exclaims he further on; 'here we have the case inflections put before the nouns, there, the possessive pronoun joined to the noun, and so on!'

*Thirdly*, in the fanatical propaganda of Mahometanism, carried on throughout the whole of the east of European Russia and in the western confines of Siberia, and of Lamaism, which is in action in the eastern districts of Siberia. Mention has already been made of the former, and in order to give an idea of the latter it is sufficient to say that nearly all Siberia, beginning from Baikal, and reaching to the lower part of the Amur, is filled to overflowing with an enormous quantity of official and unofficial lamas. In one region of the Transbaikal mission they number over 18,000, and in religious respects all the dark mass of the local heathen population is subject to them. But this is not all. Joined together by a unity of organisation and assimilated by a spirit of incorporation, in this and all other respects they hold in their hands, not only all the native lamaites, but also their chiefs, who are also natives and heathens, and by whom they are governed. Instigated and directed by the lamas, these ignorant organs of authority continually work to the injury of Christianity, and it is from them that every sort of vexation and oppression of the Christians, often assuming the character of a veritable persecution, has its origin.

*Fourthly*, in the insufficient quantity of stations, churches, and missionary workers, of which it is easy to



be convinced by a rapid glance at the two first tables. The insufficiency of stations is everywhere felt, even in that best organised of missions, the Altaï, where it is now urgently required that eight entirely new stations should be opened, in order that the whole region may be subject to regular missionary influences; if this requirement remains unsatisfied, it is only in the majority of cases for want of material resources. The insufficiency of churches in Siberia, and in consequence of the extraordinary geographical expanse of the country and the nomad existence of the natives, it has resulted that some of the baptized natives of those parts have never in their life been able to assist at the celebration of the Divine Liturgy. They have been obliged to make their communions only and exclusively by means of the reserved Holy Sacrament. In the northern confines of Siberia the want of churches is so great and so difficult to cope with that it is absolutely impossible to foresee how and when it will be satisfied. \* As to the insufficiency of workers, it is such that in some missions even the official missionary posts sometimes remain unoccupied for a long while; thus, in the Kamtchatka missions alone, there are at the present time seven vacant posts. Perhaps the Siberian missions suffer more than any in this respect. In Siberia, as history testifies, on account of the unusual distances, and the scantiness of the Russian colonisation on the one hand, and the insufficiency of clerical workers on the other, missionary and pastoral parish work have been constantly mixed up together, and this is also now the case. In Transbaïkal there is a complaint that, on account of

the insufficiency of missionaries, the parish priests have to do missionary work; and in Altaï, that on account of the insufficiency of priests among the recently rapidly increasing Russian colonists the pastoral duties have to be fulfilled by missionaries. Siberia, as a comparatively young and as yet but little organised country, is full of contradictions. It is only in the future that these will be smoothed over, and that only to a certain degree.

*Fifthly*, the insufficient quantity of schools. This is perhaps the most important point of all, and for the following reason. The entire history of Russian missions is in reality nothing else but the history of the Christian instruction of the natives in Russia. Such is the view taken by a great Russian statesman, and the best authority on Russian history, the Russian Church, Russian education and missionary work, Mr. C. P. Pobedonostzeff, and this is the reason that during the twenty years that he has occupied the post of Chief Procurator of the Most Holy Synod, he has directed all his efforts towards the maintenance and development of the Kazan movement. The history of the Christian instruction of the natives on Russian territory has not yet been written. But when it is written, then, in the words of Mr. C. P. Pobedonostzeff, 'it will be shown with what simplicity and what love towards the natives, and with what wisdom these great men' (in reference to Stephen of Perm, Tryphon of Petchensk, Gurius, and Varsonophius of Kazan, and also Innocent of Kamtchatka, Macarius of Altaï, Dionysius of Yakutsk, and N. T. Ilminski) 'accomplished the work of instruction,

beginning with the invention of the alphabet, by means of which they strove to introduce the light of faith and the Word of God, in the mother tongue of the natives, into their hearts and minds.' Much, very much has already been done in Russia for the enlightenment of the natives, but yet more remains to be done. In the Yeniseisk country, for a native population of 300,000 persons there are but twelve missionary schools; in the Kirgis country for a population of 831,000 souls there are in all nine schools; whilst in the entire Tobolsk mission there is only one. Such a state of things certainly cannot be regarded as normal. But it should not be forgotten that educational matters in the eastern zone of European Russia and in the greater part of Siberia often come in contact with an almost unsolvable problem. In order for the children to learn to read and write they have to be taken from their nomad parents and placed in schools where they can be boarded, and in which they can live and be provided with all the necessities of life. This is what is done, but it is only possible where material means allow of it and the consent of the parents can be obtained. But the nomad parents in most cases do not like schools, and cannot like them, because in them the children become disaccustomed to the wandering life of their fathers and grandfathers. In the future the special type of school best fitted to the nomads of Siberia will perhaps be found, but at present it does not exist. In other words, the present kind of school is only possible for natives who have already passed on to a settled form of life, although on the other hand it is the best means

of instilling into them the principles of a settled form of life.

And *sixthly*, in the scantiness of material means. Although the Orthodox Missionary Society does everything in its power for seeking, increasing, and securing funds, as well as their proportionate distribution in accordance with the requirements of these or other missions, nevertheless in nearly all the missions an insufficiency of them is felt in order to meet sometimes even the most pressing necessities. In order to give an idea of the comparatively limited means on which the Russian missions subsist, a table is here given to show the sums forwarded to them during the year 1899.

TABLE OF FUNDS, DESPATCHED TO MISSIONS  
DURING THE YEAR 1899.

Missions in which the fundamental problem relates to schools.	Siberian Missions.	Missions organised on the Siberian model.
Kazan . . . £2218	Altai . . . £3240	Astrakhan . . £2099
Viatka . . . 1250	Kirgis . . . 1912	Stavropol . . . 60
Archangel . . 158	Yeniseisk . . 716	Perm . . . 80
Simbirsk . . . 411	Tobolsk . . . 768	Orenburg . . . 1371
Samara . . . 821	Yakutsk . . . 127	Ekaterinburg . 347
Saratoff . . . 538	Irkutsk . . . 2806	Riasan . . . 1036
Oufa . . . 744	Transbaikal . 2915	
	Kamchatka . 2378	
Total . . . £6140	Total . . . £14,862	Total . . . £4993

Thus, in all three groups of missions in the year 1899 £25,995 were despatched. If the £2584 forwarded that same year to the Orthodox mission in Japan are added to this, a general total of £28,579 is obtained. Such is the sum which the Orthodox Missionary Society now

yearly expends for all the Russian missions. Notwithstanding the comparative cheapness of life in Russia, it is impossible not to acknowledge that this is too little to satisfy the daily requirements of Russian missions.

In spite of all the difficulties enumerated, Russian missions have laboured greatly and seriously for the enlightenment of the natives. Separate tribes are gradually becoming assimilated in religious and civil respects, and the progress of assimilation, under the influence of regularly organised missions, promises to advance in the future more rapidly and fruitfully than hitherto. However this may be, the Russian missionaries have yet to convert to Christ thousands of heathen and whole millions of Mahometans and Jews. There has recently been published in St. Petersburg by the Central Statistical Committee 'A distribution of the population of the Empire, according to the principal creeds on the basis of the information provided by the first general census of 1897,' which shows that the entire population of Russia in the given year numbered 128,188,627 persons, and amongst them were counted:

Orthodox, . . . . .	89,606,106	persons or 69·90 per cent.
Mahometans, . . . . .	13,889,421	„ 10·83 „
Roman Catholics, . . . . .	11,420,227	„ 8·91 „
Protestants, . . . . .	6,213,237	„ 4·85 „
Jews, . . . . .	5,189,401	„ 4·05 „
Other Christians (almost exclusive of Armenian-Gregorians), . . . . .	1,224,032	„ 0·96 „
Other non-Christians, . . . . .	645,503	„ 0·50 „
Total, . . . . .	128,188,627	„ 100 „

These figures testify better than anything how great

is the extent of the labour that yet lies before Russian missions in the future.

During the last ten years two powerful factors have come to their help: the Siberian railway, and the colonisation of Siberia by the tens and even hundreds of thousands of Russians who are now yearly passing over to the new country. These promise to rouse all Siberia to a new and wider civil and public life. The fruits of their religious and civilising influence are already asserting themselves. In St. Petersburg, under the patronage of His Majesty the Emperor, a special committee has been started under the name of 'Committee for Church and School building in the region of the Siberian Railway, by means of the fund of the Emperor Alexander III.' Through the co-operation of this committee, in less than ten years' time 162 new churches and 105 new schools have been erected. It is true that both have sprung up along the new line of route, which frequently runs through quite desert places, where Russian colonists from European Russia are now settling. Nevertheless, the very fact of their construction cannot but reflect beneficially on the natives of Siberia, and give a fresh impetus to the religious efforts of the Siberian missionaries. For the former the means of assimilating Russian culture are facilitated and strengthened, and for the latter, the means of religious action on the natives.



## CHAPTER VIII

BESIDES the missions in the interior of Russia, the Orthodox Russian Church has *four* missions beyond the boundaries of the Russian Empire, namely, in China, North America, Japan, and Korea. As the last has only just been started, we will not speak of it.

The Chinese mission, the activity of which is chiefly concentrated in Pekin and its environs, had its commencement, as has already been shown, at the close of the seventeenth century, and has existed without interruption since 1714, when the first of Russian missionaries, the Apostle of Siberia, the Metropolitan Philotheus of Tobolsk, set off for Pekin. Unfortunately, in consequence of the intrigues of the Jesuits, who would not allow the Russian Bishop to enter China in 1721, it proved impossible to give the Pekin mission a regular and perfected organisation, which had been the ardent desire of Peter the Great and of his faithful coadjutor in all matters affecting religion and the Church, the Metropolitan Philotheus. This circumstance was bound to reflect on the further destiny of the mission. Deprived of independence and freedom of action, placed beneath the guardianship of ecclesiastical authorities thousands of miles distant from the field of action, and obliged to live and work, not only under the most unfavourable



local conditions, but also under the watchful eye of open enemies, it necessarily developed very slowly. But within it the missionaries also directed their chief attention to learning the language of the country, and the mission produced Chinese scholars of world-wide celebrity (the Archimandrites Gurius, Palladius, Ioakimthus, and others), amongst whom some translated the Scriptures and the liturgical books into the Chinese language, whilst others, by their important works, acquainted the representatives of Western science with the language, history, literature, religion and life of China.

During the recent war all the mission buildings in Peking were destroyed, and out of 700 Chinese Orthodox 400 were killed. At the present time the Most Holy Synod has taken measures for the re-establishment of the mission, placing at last at its head a bishop, namely Innocent, who during the five previous years has been working in the Peking mission in the quality of Archimandrite, and has completely mastered the Chinese language. Thus it is only now, after a space of nearly two hundred years, that the idea of Peter the Great and the Metropolitan Philotheus of giving complete independence to the Peking mission has been realised. It may in consequence be hoped that it will rapidly develop and increase in strength. Personally, we trust above all that the blood of the Chinese martyrs recently shed may serve as a seed for implanting Christianity within the boundaries of China.

The foundation of the North American Orthodox mission was laid at the close of the eighteenth century

by the monks of the monastery of Valaam, who came in 1793 to the Aleutian islands, then belonging to Russia, and first began to preach the name of Christ to the savage inhabitants of those parts. Later on, namely from the year 1824 in the Aleutian islands, and the year 1834 in the peninsula of Alaska, a regular mission was gradually organised, which was changed in 1840 into a missionary diocese, the most famous missionary of the nineteenth century, the Priest John Veniaminoff, gaining for himself a world-wide celebrity under the name of Innocent, Archbishop of Kamtchatka.

With the transfer of Alaska and the Aleutian islands to the jurisdiction of the United States, this diocese has come to be beyond the boundaries of Russia and has passed through a difficult period of transition; it is now gradually adapting itself to the new American order of things, and in the future gives promise of a wide and fruitful development. The first Orthodox inhabitants, the half savage Aleutians, Indians, Creoles, Esquimaux, etc., have remained faithful to the Eastern Church. To this fundamental Orthodox element, strictly within the limits of the States, during the last fifteen years has been added a large quantity of emigrants: Ruthenians from Austria, Slavonians and Greeks from the Balkan Peninsula, and Arabs from Syria. The most important part of these emigrants proved to come from Austria, *i.e.* Galicians, Hungarian Slavonians, Bukowinians, and others, Uniats in faith who had been driven to America through want of work and poverty. The Roman Catholic Church in America has deprived them of the right of building Uniat

churches and of celebrating Uniat services in them, and therefore they have gone over in masses to the Orthodox Church of their fathers, from which the artifice of the Jesuits had in past time wrested them. At present, according to the last calculations, the Orthodox population of the whole of Northern America numbers 32,194 persons, namely, Russians from Russia 876, Galicians 3718, Hungarian Slavonians 3950, Bukovinians 2707, Servians and other Slavonians 2461, Greeks 668, Syrian Arabs 6113, Creoles 2268, Indians 2147, Aleutes 2406, Esquimaux 4839, and other races 41. The chief problem for this mission at the present time consists in gathering together beneath its immediate guardianship all the children of the Orthodox Church scattered over the enormous expanse of North America, in organising them into parishes, in erecting churches, in nominating priestly and clerical ministrants for them, in establishing schools, in teaching their children—in a word, in raising and supporting the national and religious self-consciousness of the Orthodox emigrants. The number of churches in the whole diocese is now 52 (of which 10 are district chapels), and 69 chapels. At the head of the administration is the Bishop, called Bishop of the Aleutian Islands and of North America, and having his cathedral in San Francisco. He has as subordinates 4 archimandrites, 3 archpriests, 9 monk-priests, 34 priests, 1 monk-deacon, and 24 psalm-readers—in all 76 ecclesiastics in holy or minor orders. In the year 1900 there were administered by them 1279 baptisms, 400 marriages, 628 funerals, and 880 admissions of converts to the Church, namely,

from amongst the Uniats 595, the Roman Catholics 51, Protestants 24, Jews 5, and heathens 205. In 1901 955 persons were united to the Church, namely, Uniats 742, Roman Catholics 82, Protestants 41, and heathens 90. The Church schools number 60 in all, and in them more than 1000 children of both sexes receive instruction. In order to bring the children of the Orthodox Church into closer contact with each other, guilds have been established in nearly all the important parishes, and they now number fifty-two in all. Through their representatives the guilds are united in one Orthodox Society of mutual help, which has now 1287 members, and capital to the amount of about 20,000 dollars; its honorary president is the local Bishop, namely, the Most Reverend Tikhon, Bishop of the Aleutian Islands and of North America.

There is no doubt that before very long all the essential work in this mission will necessarily have to be carried on in the local English language. The children of the heterogeneous Orthodox emigrants, if not in the second, at any rate in the third generation, will have forgotten their native language; living in close contact with the local population, they themselves will become real Americans. So soon as this is the case, in order to keep them in the faith of their fathers the Orthodox clergy will have to celebrate Divine Service, preach, teach their children in the schools, and indeed carry on all ordinary intercourse with them in the English language. The clergy thoroughly understand the work that lies in store for them, and are already beginning to prepare for it.

The Japanese mission was founded by its present head, Bishop Nicholas. At the termination of his course of studies in the St. Petersburg Ecclesiastical Academy he became a monk, was ordained monk-priest, and was sent in the year 1860 to Japan in the capacity of Chaplain to the Russian Diplomatic Consulate in Nagasaki. The first years he spent in this new country were exclusively devoted by him to the study of the language. At the present time he is considered one of the greatest living experts in the Japanese language, and enjoys well-merited fame as an inimitable translator of the liturgical books of the Eastern Church into that language. To commence missionary work in Japan was a matter of unusual difficulty, and the young missionary did not enter upon it earlier than in the middle of the sixties. Solitary proselytes slowly began to join the Church, and had to be instructed in the faith with great care, and almost entirely in isolated units. During many years the Monk-priest, or, as he afterwards became, Archimandrite Nicholas, was the only Russian missionary in Japan, and the only spiritual pastor of those he converted. As the number of proselytes grew, help and support increased from Russia, where voluntary offerings for the sacred cause were unceasingly collected, and where preparation for the missionary calling in Japan was received first by Russians, and afterwards by Japanese, sent there to study theology. With the growth of missionary workers, the net was cast further and further; in Japan small Orthodox communities began to appear everywhere, and small churches and schools to arise,

so that in 1882 the Most Holy Synod considered it necessary to raise the Archimandrite Nicholas to the rank of Bishop. Besides this, the Most Holy Synod and the Orthodox Missionary Society considerably increased the material help afforded to the mission, and during the next few years the voluntary offerings from Russia enabled the Bishop to erect a stately cathedral in Tokio and to build a few houses round it, in which are now located the Ecclesiastical Seminary, a girls' school, the missionary administration, a printing-office, as well as a domicile for the Bishop himself and his immediate assistants. These now form a separate little town from which the light of Christianity is unceasingly diffused throughout the confines of Japan.

Extending throughout the whole expanse of the country, the Orthodox Church of Japan is entirely national and independent in character. Its staff of clergy and missionaries is almost exclusively composed of Japanese converts, and the services throughout the confines of the diocese are celebrated exclusively in the Japanese language. In the schools all the subjects are taught, and in the missions all the periodicals are printed exclusively in the language of the country. In fact, the affiliated Japanese Church is almost independent of its Russian Mother-Church, and shows itself to be an autocephalous Church, depending only in the person of its Bishop on the Most Holy Governing Synod of the Church of All the Russias.

On the 1st January 1900 there existed in Japan 231 communities, 25,231 Orthodox Christians, 34 ecclesiastics, namely 1 bishop, 28 priests, and 5





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